

THE
Baptist Magazine.

AUGUST, 1819.

MEMOIR OF THE LATE REV. JOHN KNOTT,
OF CHATHAM.

THE ancestors of our deceased friend have been distinguished for their piety. They dwelt at Eyethorn in Kent, and were ministers and pastors of the Baptist church there for more than 180 years. In the year 1624 the number of members of that church was between twenty and thirty. They used to meet in different private houses, and particularly at Street-end.*

Most of the general Baptist ministers under Charles II. followed some secular employment;—several of the pastors at Eyethorn were blacksmiths. One of them was busy in his shop, when intelligence was brought that a police officer and his attendants were approaching to apprehend him. He withdrew by a back-door, and concealed himself in an old saw-pit overgrown with nettles and weeds. No sooner had he escaped than his persecutors entered and found his wife with a child in her arms. The little prattler immediately began, "Daddy is gone;" and would doubtless have discovered his retreat, had not its mother stopped it by a rude shake. While the

informers were searching for her husband, Mrs. Knott prepared for dinner. They insisted on partaking of it, and she instantly offered them the best she had, waiting on them with the utmost complaisance and alacrity. This hospitality softened their hearts; and they left the house without any farther search, declaring they would not do any thing to distress so good a woman. Though Mr. Knott was preserved at this time, on another occasion his goods were seized, and offered for public sale; but so much was he respected, that neither his neighbours nor strangers would bid for them.*

"The church at Eyethorn, venerable for its antiquity, had been for nearly two centuries under the care of pastors of one family, and all of the name of John Knott. In 1770, John Knott, who had then the oversight of it, assisted at the formation of the New Connexion; and his church at that period was composed of one pastor, two deacons, and thirty-three members. There was an appearance of increasing zeal amongst

* Ivimey's Hist. of the Baptists, Vol. II. p. 217.

* Ivimey's Hist. of the Baptists, Vol. II. p. 220 Taylor's Hist. of the Eng. Baptists, Part i. p. 282.

them, and of a growing taste for experimental religion; and they were peaceable and affectionate.”*

This Mr. Knott was the father of our late excellent friend, who received his first religious impressions under his ministry. Their conversation on religious subjects led both of them to a change of sentiment: and the father began more fully to preach those doctrines, which are mighty through God to the pulling down of strong holds. His ministry from this period was remarkably owned to the awakening of sinners, and produced a change of sentiment in the whole church, which has since ranked amongst those of the Particular Baptist denomination. He was afterwards pastor of the Particular Baptist church at Bow, near London, where his labours were successful; and he finished his life with that honour which is due to a good minister of Jesus Christ.

The subject of this Memoir soon after his first attack by the disease which terminated in his death, at the desire of the Rev. J. Slatterie, with whom he had lived for many years on terms of brotherly love and Christian friendship, wrote him a letter, describing as well as the impaired state of his intellects would allow, his experience, from which letter the following extracts are taken.

“Dear Sir, you asked me to leave behind me some memoir of my Christian experience. I know not any thing of mine that is worthy of notice; but by the grace of God I am what I am, if I am any thing that is accepta-

ble to God by Jesus Christ. Born of parents who feared God, I was in early life kept from open wickedness, and was accustomed to read and hear the word of God, and attend divine worship. My behaviour consequently was decently moral. I had, too, in the early part of my life received some serious impressions from reading Doddridge's Sermons to Young People; his Rise and Progress of Religion in the Soul; and some similar pieces;—so that when I went from my parents to be apprenticed in a neighbouring town, I was at first much shocked at the impiety of the children about me, and had a reverence for the Bible, and a desire so to conduct myself as would be agreeable to it. But being now from under the eyes of my parents, I soon became attached to the company of those that were living without God in the world, and sinfully complied with many of their vain customs. Though I was not yet permitted to cast off restraint, or to expose my character to public reproach, yet I was verging fast towards it. About this time it pleased God to lay hold of me by his word. The ministry of my father, whom I had the happiness to hear once a month, was made useful to my conviction of those sins, both of heart and life, with which the world was unacquainted. I repeatedly formed resolutions to be more vigilant and circumspect; but my goodness was as the morning cloud, or as the early dew which passeth away. But God was pleased to carry on his own work upon my soul. I remember particularly under a sermon of my father's, to have had such a view of the divine perfections as harmonizing in the work of salvation by Christ, that I was

* Taylor's Hist. of the English Baptists, Part ii. p. 96.

enabled to discern in Jesus Christ a firm foundation on which I might build with safety; and to see how God could glorify himself, even in *my* salvation through him.

"From this time I was enabled to come out from amongst my carnal acquaintance, and being thus separated by divine grace, to unite in prayer and praise with the children of God. I believe I was but little more than fifteen years of age when I put on Christ by baptism, and was united in church-fellowship with his people.

"I had an early inclination for the work of the ministry. My mind, however, was much affected with doubts respecting my fitness for, and designation to it. I was publicly called to the ministry by the church at Eyethorn, then under the pastoral care of my father, when I was under eighteen years of age. I found much encouragement from that portion of God's word in 2 Cor. iv. 7. *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* My probationary discourse was from Acts xviii. 5. *And testified to the Jews that Jesus was Christ.* I first considered the subject matter of the Apostolic Ministry; 2. The propriety of the testimony; and 3. Its importance. On a review of it, I can perceive scarcely any variation from what I have continued to preach, and what, if I were now called to preach, I should still insist on. And in the view of approaching death, Jesus is the only foundation of my hope. I trust to be found in him living, dying, and at the judgment day."—At the close of his letter he says, "It is my wish and prayer, that my successor may be a minister who

shall come in the fulness of the blessing of the gospel, and be abundantly owned of the Lord; that all the assemblies of Zion in our neighbourhood may prosper; and that a goodly number may be brought to meet around the throne of grace, and to unite in the praises of a triune Covenant-God. Accept my thanks for the many testimonies of your personal friendship. May the Lord bless you *abundantly*, in body, and soul; in your family, and in your church. I trust we shall meet again in glory, to see Jesus face to face. Then shall we be like him; for we shall see him as he is. I am, very affectionately and respectfully, yours,

JOHN KNOTT.

"P. S. If you survive me, and think proper to preach on the subject of my death, let it be from Psa. lxviii. 18. *Thou hast ascended on high, &c.*"

Mr. Knott came to Chatham when about twenty-one years of age, with a view to follow his business as a baker, and to preach where Providence might open a door. His talents soon became conspicuous, as well as his unaffected piety. Mr. Brindley, the pastor of the Baptist church, being removed by death, he was cordially invited to accept the pastoral office, to which he assented, though the church was then in a very low condition, consisting of only twenty members. He was solemnly set apart on the 7th of August, 1776. Mr. Abraham Booth gave the charge, from 1 Tim. iv. 16; and Mr. Blyth, then of Seven Oaks, preached to the people, from Col. iv. 3.

He laboured for many years with but little apparent success; and, like the patient husbandman, waited long for the precious

fruits of the harvest. But he lived to reap a large reward; for the latter years of his ministry abundantly repaid the toil of the former.

The meeting-house was twice enlarged; two churches were formed, one at Maidstone, and another at Sheerness, both branches from Chatham; a congregation was raised in a village called Upnor; and the church over which he presided increased from twenty to one hundred and thirty members.*

The low estate of the church till towards the close of his life, rendered it necessary for him to continue in business as a baker; and many of his excellent sermons were studied while he was thus engaged. But his great concern for the edification of his charge so absorbed his mind, that, like many other ministers who are driven to this painful alternative, his success as a tradesman was very small.

In the course of his ministry, he had his share of what are called church troubles. The unscriptural sentiments, and the restless and contentious spirit, of some theological speculatists, crept into the church, affected several of the members, greatly annoyed its peace and comfort, and led at last to a painful separation.† This, however, afforded

an opportunity to try the attachment of his real friends, who now, by their sympathy and kindness, manifested the great interest he had in their affections. Many of those who had been carried away by a doctrinal frenzy, after they had learned a useful lesson, which frequently nothing but the rod can teach, returned to their right mind, and highly appreciated his ministry to the end of his life.

He was married, when about twenty-two, to a Miss Brown, by whom he had six children, most of whom were taken off by death while young. A darling son, who proved a source of great sorrow, met with an untimely death in the Medway, while attempting to swim across it: though a good swimmer, he sunk about the middle of the river and expired. This event Mr. Knott bore with the resignation and patience that become the Christian, and learned by it to impress his hearers, from painful experience, with the short-lived nature of every earthly comfort. No event diverted him from a steady, constant, and diligent discharge of his important office, which he faithfully fulfilled for forty-two years.

He retained his strength of body and mind till the sixty-third year of his age, when he was seized with a fit of apoplexy, which affected both his intellects and his speech, and was the occasion of his resignation of the pastoral office. Though visited with repeated strokes, his life was spared to witness the settlement of his successor, in which he took an active part, and to whom he

* It is not improbable, that had he in the prime of life, had a meeting-house suitable to the population of the place, the church and congregation would have doubled their present number. The chapels of the Methodists and Independents were small: they have built large ones, and both congregations are more than doubled, and yet they are in want of room. *Query.* Is it not owing to the smallness of their places of worship, that the Baptists, in large and populous towns, are so far behind other denominations?

† Let all our churches from this learn

to mark those that cause divisions. The early exercise of church discipline would frequently prevent disgraceful separations, and purge our churches from what has been termed by an excellent divine, "the fretting leprosy."

manifested every kind attention and respect. His strength of body and mind gradually sunk under each successive fit; and though he preached occasionally at Chatham, and in the neighbourhood, these exercises, while they manifested the fervent piety of his heart, served to show the remaining wreck of a once large and comprehensive mind.

At a prayer-meeting, about a fortnight before his death, his mind was sweetly and solemnly drawn out on the subject of death, as it should be viewed, with solemn hope, by the Christian. And as though he had some strong presage of his speedy removal, he visited his friends from house to house, and even extended his visits to some of his friends in London; one of whom particularly noticed the remarkably pious and spiritual frame of mind he appeared to possess, while praying at the family altar. He returned to Crayford, with an intention to preach; for he was not fully conscious of his own weakness. There he was seized with another fit, from which he partially recovered. His friends sent him home in a post-chaise. He was spared to return in safety, but in a few hours was seized with a final stroke, which removed his spirit to the bosom and joy of his Lord. He exchanged worlds October 19, 1818, in the sixty-fifth year of his age. His earthly remains were followed to the grave by hundreds of spectators. Funeral sermons were preached by his successor, and the Rev. J. Slatterie, to numerous and attentive congregations.

Mr. Knott, as a husband and a father, was distinguished for tenderness and affection. He has left one son of the same name;

and it will be no small gratification to his surviving friends, should the providence and grace of God place him in the church of Christ, as the seventh John Knott, to be a holy vessel of the sanctuary, and so to perpetuate the excellencies that dwelt in his ancestors.

Mr. Knott, as a Christian, was of no common rank. Blest naturally with evenness, cheerfulness, and sweetness of disposition, the graces of *humility*, *meekness*, and *simplicity*, shone very conspicuously in him, and commanded general esteem. As a divine, he was well read in most useful books in theology, and by no means deficient in his knowledge of science. He had likewise obtained, without the assistance of a tutor, a sufficient acquaintance with Hebrew and Greek to enable him to read the scriptures in their original languages, with the aid of Lexicons. His theological sentiments, relating to the controversy about faith as a duty, the distinction between innocent and criminal inability, and the free address of the gospel to sinners as sinners, were similar to those of the Calvinistic divines before the time of Mr. Hussey. He always placed the distinguishing doctrines of grace in a strong and clear light. His sermons were generally well studied; their divisions were arranged with great simplicity and perspicuity; and each position was supported by scripture authority. They were calculated to inform the judgment, and to impress the memory. His manner was unaffected, and remarkably diffident. In the estimation of some, it was diffident even to a fault. His sermons, though very systematic, manifested great comprehension of mind, and originality of thought;

and an attentive hearer could never be at a loss to discover his primary object. Hence he was highly esteemed as a preacher by a number of judicious hearers. But a want of animation in his delivery, and an impediment in his speech, deprived him of that popularity which many preachers, with smaller talents, and less intrinsic worth, frequently enjoy. Had he possessed their animation, and their readiness of utterance, Mr. Knott would probably, by the judicious, have been ranked amongst the first preachers of his day.

He was the author of three pamphlets;—one on the Personality and Influences of the Holy Spirit, which was much blessed to his father's congregation at Eyethorn; and two pieces in defence of Believers' Baptism. Each of these pamphlets breathe a spirit of piety and candour, and display accuracy of thought, and conclusive reasoning.

Let the memory of this good minister of Jesus Christ excite survivors to be imitators of his excellencies; and to follow him, as he followed Christ. We may see in this good man, not only that piety and humility prepare the mind to meet, and bear up under, severe trials; but that they disarm calumny, convert enemies into friends, and command the attention and esteem of those who are too indifferent or careless to read our religion in our creeds or our books, but never fail to read it in our lives. If the universal suffrage of the inhabitants of Chatham, and its vicinity, could be obtained, and if the question were to be put to all that knew his life and conversation, there would be but this one opinion—*Mr. Knott was a good man.*

Chatham.

REFUSAL OF DAVID LEVI TO ACKNOWLEDGE DR. PRIESTLEY AS A CHRISTIAN.

THE miraculous conception, the pre-existence, the deity, and the sonship of Christ, redemption by him, and the three-fold personality of the Godhead, are among the primary articles of the Christian faith, and are interwoven with every part of the New Testament.

Our Unitarian opponents tell us, when we refer to the sacred oracles, (as we must do, these being articles of pure revelation,) that they cannot see them there. *Query.* What hinders their seeing them?

It is a curious and interesting fact, that Mr. DAVID LEVI, a learned Jew, did see them there. How can it be accounted for, that this celebrated unbeliever should be able to see what they do not see?

His pamphlet, which has been kindly lent to me by an Independent minister of this neighbourhood, is entitled, "Letters to Dr. Priestley, in answer to those he addressed to the Jews; inviting them to an amicable discussion of the evidences of Christianity." Third edition, 1793. A few short extracts will not, perhaps, be unacceptable to your readers.

I. The *miraculous conception* of Christ.

"Permit me, Sir, [says Mr. Levi,] to ask you, whether you sincerely intend, in this discussion, to defend Christianity? For your doctrine is so opposite to what I always understood to be the principles of Christianity, that I must ingenuously confess, I am greatly puzzled to reconcile your principles with the at-

W. G.

tempt. What? a writer that asserts, that 'the miraculous conception of Jesus does not appear to him to be sufficiently authenticated, and that the original gospel of St. Matthew did not contain it,' set up for a defender of Christianity against the Jews?

"You are pleased to declare, in plain terms, that you *do not believe in the miraculous conception of Jesus; and that you are of opinion that he was the legitimate son of Joseph.* After such assertions as these, how you can be entitled to the appellation of a Christian, in the strict sense of the word, is to me really incomprehensible." Part I. p. 8, 9.

Dr. Priestley having complained of this, Mr. Levi replied,—
"Your doctrine is so opposite to what I always understood to be pure Christianity, as taught in the gospels, (to the history of which you refer us,) that I think it is almost impossible for the person that embraces it, to be denominated *a Christian.* For in the first place, the gospels of St. Matthew and St. Luke, as at present received by Christians of all denominations, assert the miraculous conception of Jesus, and, consequently, his pre-existent state. This, according to your doctrine is false; as you firmly deny both the miraculous conception of Christ, and his pre-existent state; and, therefore, with one stroke of your pen, pronounce the two first chapters of the present editions of Matthew to be spurious." Part II. p. 11.

II. The *pre-existence* of Christ.

That Mr. Levi saw this in the New Testament, appears plainly from what has been already cited. See Part II. p. 11, 17, 21.

III. The *Deity* of Christ.

"As to John, he seems clear

in the opinion of his divinity, (chap. i. 1, 2, 3, &c.) though he afterwards describes him as a teacher only. (chap. vii. 14.)—Nay, more, he even preached himself as *the light of the world.* (chap. viii. 12.) This, I think, is an instance not to be paralleled in scripture," &c. Part I. p. 23.

Again, in Part II. he says, "According to your doctrine, Jesus was the legitimate son of Joseph and Mary: but this, I apprehend, is contrary to the gospel, so that either you or the gospel must speak false. For I think I can clearly prove that the gospels teach the divinity of Christ: hear, Sir, what they say. 'For the Father judgeth no man,' &c. John v. 22."

Here Mr. Levi introduces a considerable number of passages, such as are usually brought in proof of the true and proper Deity of our Lord Jesus Christ. Then he adds, "These expressions, give me leave to tell you, Sir, evidently inculcate the doctrine of the Divinity of Jesus, and his pre-existent state, in the most clear and explicit manner. Hence it is manifest, that your doctrine cannot be that of Christianity, nor the professors thereof entitled to the appellation of Christians, in the strict sense of the word: this I submit to the judgment of all candid and impartial persons." p. 16, 17.

IV. The *sonship* of Christ.

On this point Mr. Levi has written at some length. I shall transcribe only a few lines.

"Now, on the other hand, the gospel teaches the divinity of Christ, his pre-existent state, and divine mission, as already shewn; and also his power to abrogate the ceremonial law. See Eph. ii. 15. 2 Cor. ii. 7, 11. Acts xiii. 39, and xv. 10, 11. Rom. vii. 6,

Gal. iii. 24, 25, and iv. 3—8. Heb. viii. 7, &c. &c. Nay, so far do the gospels teach the divinity of Christ, that they inform us, that it was on account of Christ's arrogating to himself that divinity, (and which our ancestors, according to their opinion of the strict unity of God, called blasphemy,) that he suffered; for no other crime do I find alleged against him: though you have asserted the contrary in your letters to Dr. Horsley." Part II, p. 21, 22. See also much more to the same purpose in p. 23—25.

V. *Redemption* by Christ.

On this point Mr. Levi thus addresses Dr. Priestley. "And as to Luke, you observe, (Letters to the Jews, Part II. p. 10.) 'I have shewn that it abounds with the most manifest improbabilities.' Now, Sir, what can a Jew or an Infidel do more, to overturn the authenticity of the gospel? for if one part of it is spurious, and another improbable, and that in the most essential part of Christianity—I say the most essential part, for if Christ's divinity is false, and he did not come to suffer for the redemption of mankind, as Christians hold, (whether that redemption was necessary, is not now before us,) he came for nothing." Part II. p. 11, 12.

VI. The *Trinity* of persons in the Godhead.

On this great point, Mr. Levi, speaking of his own nation, says, "This doctrine they never can receive, consistent with their idea of the *true unity* of God, but which must nevertheless be embraced by Christians if the gospels be true: for till you can clearly and satisfactorily prove the spuriousness of *all* those parts of the gospels which teach that

doctrine, they must remain in their full force, notwithstanding any thing that you can say to the contrary. But, when you have once proved that, why then, there is an end of Christianity, and consequently of all disputes between Jews and Christians about it." Part II. p. 20. Note.

In another page, he thus expostulates with his opponent. "But above all, Sir, can any church be called Christian, or the members thereof be called Christians, unless they receive baptism, by being baptized unto Christ? the essential part of which is, to be baptized in the name of the Father, and of the Son, and of the Holy Ghost."

Now, these things, *viz.* the divinity of Christ, his pre-existence, and power to abrogate the ceremonial part of the law, as also the miraculous conception, are all taught in the gospels: and the ceremony just mentioned, points out the essential qualification of a Christian; consequently, he that does not believe the doctrine of the Trinity, cannot be a Christian, if the gospels be true. Neither can we become Christians, unless we receive baptism; and which, according to the form of the church, must be in the name of the *three persons*: but which is incompatible with our idea of the true unity of God: and, as you observe, is drawing us to the worship of *another God* besides that of our fathers." Part II. p. 23, 24.

Our departed and much lamented friend Mr. FULLER, has referred to DAVID LEVI in his "Comparison of Systems."* It has powerfully struck me that the testimony of this Jew is so clear, and so full, as to deserve more

* Works, Vol. II. p. 332—335.

attention than it has yet received. In direct opposition to the professors of the Unitarian faith, who tell us, that the doctrine of the deity of Christ is not in the New Testament, he maintains,

1. That it is there. "*In the gospel it is*; and till you can clearly and satisfactorily prove that it is not genuine, it must stare you and every other Socinian and Unitarian in the face, and plainly show that you and they do not understand the language of your and their Lord and Master, Jesus." Part II. p. 22.

2. That it is not only there, but *abounds*. Mr. Levi having referred to several Scriptures, adds, "I was well acquainted with those, and *numberless other passages of the like import*; but all which make entirely against your doctrine, as I am clear that they inculcate the doctrine of Christ's divinity, the same as Christians in general hold." Part II. p. 28.

3. That it is *essential to the Christian system*. In Part II. p. 12, he calls it, as we have seen, "the most essential part."

4. That a man *cannot be strictly accounted a Christian* who does not embrace this doctrine. This he repeats again and again. And,

5. That a professed *advocate of Christianity* who denies it, as Dr. Priestley did, *must bring his sincerity under suspicion*.

After all, it must be remembered, that DAVID LEVI was an enemy. So much so, that he assured the late Mr. RYLAND, from whom I heard it, that if Jesus Christ were then in the world he should most heartily concur in his crucifixion! But "the attestation of one notorious enemy in favour of a cause (Mrs. HANNAH MORE remarks) is con-

sidered equivalent to that of many friends."

If this paper should fall into the hands of a Unitarian unbeliever, I pray God that it may lead him to self-examination, and to a train of reflections that may issue in his adopting the rapturous exclamation of *Thomas*, who, when overpowered by the condescending love of his Saviour, cried out, "My Lord, and my God!"

Stepney.

W. N.

VINDICATION OF GALLIO.

NOTHING can be more consistent with the spirit of Christianity than to give "honour to whom honour is due;" nor any thing more abhorrent to its principles than traducing the character of magistrates; especially of those who have encountered popular odium in protecting the oppressed and persecuted followers of Christ. That this was the character and conduct of Gallio, the deputy of Achaia, mentioned Acts xviii. 12—17, every unprejudiced reader will allow; and it is almost unaccountable that a magistrate who acted upon such admirable principles should have become proverbial for stoicism and supineness. It is very common for persons when speaking of those who are unconcerned about religion, to exclaim, "Gallio-like!" In opposition to such a sentiment, I contend, that if all magistrates since the days of Gallio, had adopted him as their model, oceans of blood would have been prevented from flowing, and millions of lives have been spared; Christianity, pure and undefiled,

filed, would have walked uninterrupted, blessing a dark world with its light, and healing its maladies by its sovereign remedies.

In confirmation of these sentiments, I subjoin the excellent remarks of Dr. Doddridge upon this part of the evangelical history.—“The tumultuous rage of the Jews is nothing surprising, for we have been accustomed often to read of it; but the *prudence and moderation* of Gallio are truly admirable: that wise Roman well knew *the extent of his office as a magistrate*, and was aware that it gave him no title, no pretence, to dictate in *matters of conscience*, or to restrain men's *religious liberties*, so long as they abstained from *injustice*, or *mischievous licentiousness*, by which the public peace might be disturbed, and the rights of society invaded. May God give to *all the magistrates of the earth* such a spirit! and *the gospel*, under the influence of Divine grace, will soon become an *universal religion*, and show the world how little need it has of being *supported by civil penalties*; to which *those* are generally most ready to have recourse, who, like *these Jews*, are confounded by fair argument.”

It is uncertain whether Sosthenes was an enemy of the apostle, or a friend. Some have thought him to be the same with the Sosthenes mentioned 1 Cor. i. 1, and that the rabble, when Gallio would not proceed against Paul, wreaked their vengeance on his friend. Dr. Doddridge thinks him to have been an enemy, and thus paraphrases that part of the history.

“And all the crowd of Greeks who were present, perceiving how little favour the Jews found from

the court in this tumultuous and vexatious suit—laid hold on Sosthenes, the ruler of the synagogue, whom they looked upon as the chief occasion of the prosecution, and beat him violently; and this was so near the place where the proconsul was sitting, that it might be said to be before the very tribunal, and under the judge's eye: but though this was certainly an irregular proceeding, Gallio did not concern himself to interpose at all in the affair; for perceiving no great mischief was likely to follow, he was willing, by his connivance, to leave so troublesome a plaintiff as Sosthenes, to feel some of the consequences of that confusion, which his own bigotry and ill-nature had occasioned.”

IOTA.

REPLY TO J. G. FULLER.

To the Editor of the Baptist Magazine.

SIR! I have now before me the last number of your journal, in which I find no less than *eight pages* devoted to “A Vindication of Mr. Andrew Fuller from the Charge of Religious Persecution.” As this Vindication is occasioned by a short paragraph, of about half-a-dozen lines, inserted in the New Evangelical Magazine of May last, I find myself called upon to trouble you with a few explanatory remarks on the subject; for I perceive Mr. J. G. Fuller *confidently expects* from me, an “unhesitating and decided verdict of NOT GUILTY,” in favour of his honoured relative. See *Baptist Magazine*, page 241, col. 2.

Before I presume, however, to give my opinion upon the merits of this question, or to say how far I think the “Vindication” to

be satisfactory and conclusive, I must be permitted to premise, that I fully and cheerfully concur with yourself and your readers in conceding to Mr. J. G. F. all the merit to which he is entitled, for the attempt to rescue "from the odium of bigotry and intolerance," under which, by his own acknowledgment it has "long laboured," the reputation of one who is so deservedly dear to him. There is no trait in the human character more amiable than that of filial affection. But then, we must be well aware that this amiable principle cannot always be trusted; and that there is great danger, frequently, of its leading us astray in cases which require the exercise of a sound and discriminating judgment. I even suspect this to be the case in the present instance; and for the honour of the individual in question, whose memory, on many accounts, I greatly respect, I could earnestly have wished that, before the subject was brought so prominently forward again, the projected "Vindication" had been submitted to the rigorous investigation of an impartial and competent tribunal, which I fear has not been the case.

There are some very obvious considerations connected with this subject, which ought, *primâ facie*, to have induced caution. Mr. Aspland published his criminal charges against Mr. Fuller in 1810; and the latter died in 1815. Here was an interval; therefore, of five years, during which Mr. Fuller allowed his character to lie under "the odium of bigotry and intolerance." It is natural to ask, why, had the case been one that admitted of justification, did Mr. Fuller thus suffer judgment to go by default? Besides, how are we to account for

Dr. Ryland's total silence on this subject, in his Memoir, after the decided opinion pronounced by Morris, of Mr. F. having deviated from the right path in the Soham business, except by an admission of the disreputable character which it was felt belonged to it? Surely Dr. Ryland was not deficient in zeal for the reputation of his departed friend!

But I am aware that J. G. F. has "a manuscript in his possession, in the form of a letter, written by Mr. Fuller" in his own defence—and in which, "though dead, he may yet speak." It is only fair, therefore, that we should listen to his refutation of Mr. Aspland's charges. Instructions were given by some person or persons, to a solicitor, to prepare an indictment against Mr. Gisburne, founded on the penal laws against reputed heretics. That which was incumbent upon Mr. Fuller, was to prove to the world that he neither suggested the form nor the matter of this detestable indictment; and that he was totally ignorant of its contents. Mr. Aspland very properly asks, "How came such an indictment to be drawn up against Mr. Gisburne?" and intimates a suspicion that Mr. Fuller was at least *particeps criminis* in the affair. But what says the latter in answer to this heavy imputation? "Mr. Aspland knows not how to believe that the idea of the penal laws originated at Soham: I can only say, let it originate where it might, it was not with me." Certainly not—the penal laws were in existence many hundred years before Mr. Fuller was born—the idea of them, therefore, could not originate with him! Had J. G. F. prevailed upon the Soham people to sign a certificate, exo-

nerating Mr. Fuller from all concern in that indictment, "art and part," and taking the whole odium of it upon themselves, he had certainly affected *something* towards the object he has so much at heart; but that document is wanting. I am unwilling to believe that Mr. Fuller would have gone into court on that abominable indictment, even had the affair not been compromised. I sincerely hope, that all that was *intended* by it was to hold the rod *in terrorem* over the heads of the heretics: but even this ought not to have been done.

Again, Mr. Aspland positively charges Mr. Fuller with "taking credit to himself and his party, for not proceeding against Gishburne on the penal statutes." Is Mr. Fuller's justification from this atrocious charge such as his friends could wish? THE FACT IS NOT DENIED!! but, "he never thought of any *merit* attaching to the non-enforcement of the penal laws!!" The Cambridge gentlemen would not have held this language. What, take credit to yourself for not criminally prosecuting a man for his religious opinions! A glorious credit truly! Such a boast is but too strongly indicative of an intolerant state of mind.

But I must desist: as "*facts* are the only missiles" which your correspondent, J. G. F. "hurls against the champions of liberality," the following are much at his service, if he thinks he can avail himself of them in the defence of truth.

1. Is it not a *fact*, that the character of the late excellent Secretary to the Baptist Mission has, unhappily, "laboured long under the odium of bigotry and intolerance?"

2. Is it not a *fact*, that he him-

self lived long enough to bewail the occasion which he had given the world to fix such an imputation upon him, by his indiscreet conduct in the Soham business, and to express his wish that he "had never meddled with that affair?"

3. Is it not a *fact*, that when Mr. Fuller had drawn up the MS. which is now in the possession of J. G. F. and from which the latter professes to extract his complete justification, he sent it to a very intelligent Pædobaptist in this city, with a request that the latter would judge how far it was, or was not, a satisfactory vindication of himself from Mr. Aspland's charges; and in case it was thought the former, with an additional request, that he would get it printed,—and is it not also a *fact*, that his Pædobaptist friend returned the MS. *dissuading* him from the publication, on the ground that it was *not* considered to be satisfactory?

I am, Sir,

Yours respectfully,

THE EDITOR OF THE NEW
EVANGELICAL MAGAZINE.

Chapman-street, Islington,
Dies Natalis, 17 June, 1819.

ANSWER TO THE REPLY.

WE expected to have it in our power to insert this month the answer of Mr. J. G. Fuller; but it is not. Feeling it to be a duty which we owe to the memory of our deceased friend, we shall, therefore, write an answer ourselves, and remark upon each particular in the order in which it stands.

1. The first complaint is, that there is a *long* answer to a *short* paragraph of about half-a-dozen lines.—Answer. This paragraph,

though short, was not deficient in point of malignity. We confess, however, that we should not have paid so much attention to it as was paid by our young friend, but should have treated so unfounded a charge with the same contemptuous silence with which (as we said in our last,) it was very properly treated by Dr. Ryland.

II. The second thing we notice is, a long compliment to Mr. J. G. Fuller, whilst the writer is reviling his father.—This abjectness will, we doubt not, be received by him with the feeling which it merits.

III. The silence of the late Mr. Fuller.—Answer. Mr. Fuller's Letter, extracts from which are printed in our Magazine for June, accounts for his not answering *immediately*. (See p. 239.) We have since seen an extract of a letter to a friend, wherein he says, "I drew up a Reply, and sent it to a newspaper; but it was not inserted: the reason I know not. After this, I drew up another; but lending it to a friend, he absolutely lost it; and by this time the subject appeared unseasonable, and was passed by."

IV. Dr. Ryland's silence.—Answered above.

V. The decided opinion pronounced by Mr. Morris that Mr. Fuller had deviated from the right path in the Soham business.—

Answer. Mr. Morris's opinion is *only an opinion*: it did not, therefore, call for any notice. Besides, excellent in many respects as Mr. Morris's Life of our late friend is, and though it exhibits him as a very great as well as a very good man, yet we all know that Mr. Morris was of opinion that Mr. Fuller had treated him with too great severity, and that he wished

it to be thought, that Mr. Fuller had a leaning towards severity of disposition. It is not fair, therefore, to bring forward a person who, on this account, cannot be considered as an impartial witness.

VI. The next article is as follows. "Mr. Aspland very properly asks, 'How came such an indictment to be drawn up against Mr. Gisburne?' and intimates a suspicion that Mr. Fuller was at least *particeps criminis* in the affair. But what says the latter in answer to this heavy imputation? 'Mr. Aspland knows not how to believe that the *idea of the penal laws originated at Soham*: I can only say, let it originate where it might, *it was not with me*.' Certainly not—the penal laws were in existence many hundred years before Mr. Fuller was born—the idea of them, therefore, could not originate with him!"—What a ridiculous misconstruction! Did not the Editor of the New Evangelical Magazine KNOW, that Mr. Fuller meant the idea, *not of their enactment*, but of their ENFORCEMENT? Yes, HE DID KNOW IT. This appears from what follows in the same paragraph;—for what necessity could there be for the Soham people to exonerate Mr. Fuller from *making the penal laws before he was born*? Where there is a supply of argument, such gross sophistry is never resorted to.

VII. "I am unwilling to believe," says our letter-writer, "that Mr. Fuller would have gone into court on that abominable indictment, even had the affair not been compromised."—Mr. Aspland had said the same thing in a less guarded manner. His words are, "I do not impute a sanguinary disposition to Mr. Fuller." And yet from these

very persons proceeds the charge of persecution. It is worthy of notice, that false accusers are almost always inconsistent with themselves.

VIII. The next charge is, "Mr. Fuller's taking credit to himself and his party, for not proceeding against Gisburne on the penal statutes." Our letter-writer asks, "Is Mr. Fuller's justification from this atrocious charge such as his friends could wish? THE FACT IS NOT DENIED!!"—Answer. IT IS DENIED!!! Mr. Fuller's reply is, "I never *thought* of any merit attaching to the non-enforcement of the penal laws, AND THEREFORE COULD NEVER MEAN 'TO TAKE CREDIT' ON THAT ACCOUNT. Who would have thought that from such premises a conclusion like the following could have been drawn:—"Such a boast is but too strongly indicative of an intolerant state of mind?" What state of mind must that person possess, who can thus pursue the memory of Mr. Fuller with FALSE AND MALIGNANT CHARGES? It reminds us of the conduct of the Papists, who wreaked their impotent vengeance on the ashes of the immortal Wickliffe, by scattering them in Lutterworth river many years after his death.

IX. We now proceed to three things, called *facts*.

1. "The character of the late excellent Secretary to the Baptist Mission has unhappily 'laboured long under the odium of bigotry and intolerance.'"—But with whom? With a few prejudiced persons:—not with the religious public at large, by whom "the character of the late excellent Secretary of the Baptist Mission" is duly appreciated.

2. The second is, "that he

himself lived long enough to bewail the occasion which he had given the world to fix such an imputation upon him, by his indiscreet conduct in the Soham business, and to express his wish that he 'had never meddled with that affair.'"—Answer. It is possible that Mr. Fuller might bewail his having meddled with it. His former intimate connexion, however, with that church, justified his interference in behalf of a defenceless and injured people. We do not believe that he ever thought that he had given either *cause* or *just occasion* for the imputation of a persecuting spirit to be fixed upon him. He might, however, lament that his enemies had an opportunity of misrepresenting his motives, and defaming his character.

3. The last is, the Anecdote. —Who this "very intelligent Pædobaptist" is, we do not know. If there is such a person, of which, however, we must have better evidence before we can believe it, he has betrayed the confidence reposed in him by his friend, and is endeavouring to injure his memory. But what, after all, does it amount to? *Mere opinion*, which stands for nothing. The case is before the public: the public must decide.

X. "*Dies Natalis*, 17 June, 1819."—We entreat our young readers, who are in their *first year of Latin*, not to smile at this *seeming* solicism. In all languages the ellipsis is used. By supplying three words, which are here *elegantly omitted*, the whole will read thus:—*Die qui est Dies Natalis*.—But to be serious;—if our unlearned readers will ask any of the children of our congregations who have been at a grammar school, whether it was possible for a learned man to com-

mit so egregious a blunder, the answer will be, "UTTERLY IMPOSSIBLE;"—such a person has no right to make the least pretence to learning." Can it then be borne, that this Letter-writer should, in the letter referred to on our cover, treat, as he has done, some of our ministers *by name*, one of whom is the venerable and learned person who presides over one of our principal academies?

We conclude with congratulating the numerous admirers of our departed friend, that the only charge which has ever been brought against him admits of so easy a refutation. And we congratulate ourselves, that we have an opportunity of paying this sincere and affectionate tribute of respect to his memory. Controversy is not pleasant: but as the memory of the just is blessed, so it is an honourable employment to defend it; especially in the instance of a person whose memory is deservedly dear, not only to ourselves, but to the whole Christian world.

ON THE
INTIMATE CONNEXION
OF
THE THREE CLASSES
OF
MORAL DUTIES.

THE several duties of man, as a reasonable creature, are conveniently stated under *three* heads. The first consists in revering the Creator, and obeying his will; the second, in loving his fellow-creatures, and advancing their welfare; the third, in using rightly the faculties of his nature, his understanding, his af-

fections, and his senses. The disciple of Christ is instructed "to live soberly, righteously, and godly, in this present world." Sobriety, benevolence, and piety, are the ornaments of his human nature, and the graces of his Christian character. For what is plainer than that reverence and obedience are due to the supreme Being? that we owe justice and benevolence to our fellow-creatures? and that sobriety, or self-government, contributes to health of mind and body, and to the true exercise and enjoyment of all our faculties? Nevertheless it is equally evident, that every duty, whatever be its immediate end or object, is a duty to God: it is a debt of homage to the Creator: it is an act of obedience to his sovereign, all-perfect will. He who is unjust, or cruel, or uncharitable, not only fails in his duty towards his neighbour, but also offends the common Author of their being, in the violation of his benevolent and righteous laws. He who by vicious habits injures his constitution, degrades his understanding, and depraves his moral sentiments, while he forgets his duty towards himself, sins also against God; abusing the gifts of his providence, and overleaping the salutary bounds which his wisdom and goodness have prescribed. So that the want either of sobriety, or of benevolence, always argues a defect of piety.

There is a connexion also between our duty to ourselves and our duty to our neighbour. The neglect of sobriety is generally attended with an infringement of benevolence, and a violation of social duty. It is not easy, it is indeed scarcely possible, for a man to injure himself, without injuring his neighbour. The

great society of mankind is a continual chain, in which all the links have a dependence one on the other. Every breach of self-government hurts the community by a portion of bad example: very few instances of it exist without partners and abettors; and those that are of a more private and solitary nature, render a person displeasing and hurtful to society. Pride makes him imperious, and sometimes oppressive. Inordinate self-love abates his love of others; it is apt, at the least, to blast the fruits of his benevolence; and envy withers it at the root. Perpetual dissipation chills the heart, and weakens the inclination, as it does too often the power, to be generous. In short, a properly regulated self-love is the source of kind and charitable behaviour. Every corruption which any one allows within, will, in some degree, tinge his social character; and will affect the comfort of those who are connected with him, whether in civil or domestic life. But every greater failure in personal duty, has a direct and immediate operation upon the rights and happiness of mankind. Some errors in private conduct render a man inattentive to the interests of his family, to the suitable support of his wife, or to the education and welfare of his children. Others put it out of his power to be just; and while he says to himself indiscreetly, "May I not do what I will with my own?" he slides imperceptibly into a situation which his heart condemns, and finds himself bearing hard upon the property of others. Some personal vices are an open and decided attack upon the happiness of individuals, and the order and welfare of society. To corrupt

the innocence of our fellow-creature, to encourage the profligacy of another, to assist in leading both to infamy and ruin, is assuredly no dictate of benevolence or humanity. And as for him who sacrifices the honour and happiness of families to his own ungovernable pursuits, or makes the dearest interests of his friend or neighbour the sport of his vanity, or the amusement of a vacant hour, or who vents his evil temper in calumny, he has, in all civilized communities, been truly considered not only as a depraved individual, but as a noxious citizen, amenable to public justice. So generally dependent is social duty upon private virtue; and so ill founded is the apology sometimes offered for a person ruined by his dissipated and vicious conduct, (of which, though you may allow and commend the candour, you will, I am persuaded, condemn the fallacy, and lament the evil tendency,) that "he is no man's enemy but his own." Has he no aged parent to lament his errors? No family to taste the bitter fruits of them? Has he no connexion with his neighbour, or his country? No obligation to promote the general welfare of mankind? Let not any such false calculation deceive the inexperienced and unwary youth; let it not throw a specious veil over the unsocial qualities, and widely-extending evils of vice; let it not abate his abhorrence of any conduct which is unfriendly to virtue, hurtful to others, dishonourable to the Christian name, unsuitable to a reasonable nature, and condemned by the word of God.

And as a man cannot violate the duties which he owes to himself, without violating those which he owes to God and his neigh-

bour; so he cannot violate the two latter without injuring himself. As to the first of these, can a man more injure himself than by incurring the Divine displeasure? or can he benefit himself more than by entering into the service of his Creator, and being in a state of friendship with him? What life is so happy as a religious life? It is true, the righteous have their afflictions; but the Lord delivereth them out of them all. Neither are the wicked exempt; but they have nothing to support them, and no one to deliver them. What are afflictions to them who are marching through Immanuel's ground to fairer worlds on high? And as to the second, how can he be happy whose hand is against every man? Will not every man's hand be against him? The way to be happy, is to seek our happiness in God, and in promoting the temporal, and especially the eternal welfare of our fellow-creatures.

"Doth religion" (says Archbishop Leighton) "require any thing of us more, than that we live soberly, righteously, and godly, in this present world? Now, what, pray, can be more pleasant or peaceable than these? Temperance is always at leisure; luxury always in a hurry: the latter weakens the body, and pollutes the soul; the former is the sanctity, purity, and sound state of both. It is one of Epicurus's fixed maxims, that 'life can never be pleasant without virtue.' Vices seize upon men with the violence and rage of furies; but the Christian virtues replenish the breast which they inhabit with a heavenly peace and abundant joy, and thereby render it like that of an angel. The slaves of pleasure and carnal affections

have within them, even now, an earnest of future torments; so that, in this present life, we may truly apply to them that expression in the Revelation, 'They that worship the beast have no rest day nor night.' 'There is perpetual peace with the humble,' says the most devout A-Kempis; 'but the proud and the covetous are never at rest.'

"If we speak of charity, which is the root and spring of justice, what a lasting pleasure does it diffuse through the soul! 'Envy has no days of festivity;' it enjoys not even its own advantages, while it is tormented with those it sees in the possession of others. Whereas charity is happy, not only in its own enjoyments, but also in those of others, even as if they were its own. Nay, it is then most happy in the enjoyment of its own good things, when, by liberality, it makes them the property of others. In short, it is a god-like virtue. There is nothing more divine in man, than to wish well to men, and to do good to as many as one possibly can. But piety, which worships God with constant prayer, and celebrates him with the highest praises, raises man above himself, and gives him rank among the angels. And contemplation, which is the purest pleasure of the human soul, and the very summit of felicity, is no where so sublime as it will be found in true religion, where it may expatiate in a system of divine truths, extensive, clear, and infallibly certain; mysteries that are most profound, and hopes that are the most exalted: and he that can render these subjects familiar to his mind, enjoys, even on earth, a life replete with heavenly pleasure."

Public Annual Meetings.

PROTESTANT SOCIETY FOR THE *Protection of Religious Liberty.* (Continued from page 296.)

MR. WILKS resumed.—It was not, however, necessary to travel so far as Kent to be pained with abuses of the laws of the poor. In the parish of Camberwell circumstances had taken place in the workhouse, which he must condemn. A benevolent and respectable man, named Dakin, had been in the habit of visiting some poor women, bed-ridden with cancers, and in a dying or dangerous condition. This good man was studiously excluded from the workhouse, although he had repeatedly applied to distribute tracts, which the poor were anxious to receive, and to offer, with these unhappy people, prayers which they were desirous he should present. These boons to the poor were disallowed. It was stated, that one poor man within the house, had actually been muled in meat for a month, because he attempted to speak to him at the door. (*Hisses.*)—An application was made to the Clergyman of Camberwell, also, a magistrate, but he declined to interfere, “as his Curate attended once a week to read prayers in some part of the house, and he thought that was as much of religion as these people could require.”

Were not these cases which demanded immediate and permanent relief? Would any present have been willing to endure that sort of martyrdom? Who could be content that the poor should groan beneath such persecution? A persecution which only requires to be mentioned to be condemned.—(*Applause.*)

The attention of the Committee to Parliamentary Proceedings, affecting Dissenters, also should not

be overlooked. The New Church Bill would require practical attention: as long as the present provisions were retained, the evil would be limited. Now, no church could be erected at the parochial charge, without parochial consent:—now, no emolument, but from pew rents, could be obtained; but alterations would be attempted. Mr. Moore, a Clergyman, at Birmingham, had published a letter to Lord Liverpool, entreating that rates might be imposed on the parishes when new churches are built, to ensure to the Minister of every church and chapel a salary of from £300 to £600 per annum. “Obsta principiis” was therefore the maxim he would recommend; and only by the most unslumbering vigilance could they be secure.—(*Applause.*)

A Bill had been introduced into Parliament, entitled “The Parish Clerks’ Bill.” This Bill was privately brought forward, and had actually been read a first and second time, and referred to a Committee, and yet, being masked by a specious title, the contents were unknown, although it would have taken upwards of £10,000 annually out of the pockets of the inhabitants of the metropolis, and imposed upon Dissenting Ministers duties as unprecedented and intolerable, as they were novel and absurd. By the efforts of the Officers of the Society, the evil was discovered—the design exposed—Dissenting Ministers cautioned and aroused.—They met at their Library, appointed a Committee, and its rejection had been obtained.—(*Cheers.*)

Another Bill, now before Parliament, required to be regarded with a still more scrutinizing eye. It is entitled, “A Bill to prevent the Misapplication of Poor Rates.” What title could be more specious or captivating? Can that Bill benefit Dissenters? Is it not a Bill similar in effect to that execrated measure,

which, in the reign of Queen Ann, sought to deprive the Protestant Dissenters of their parental and dearest rights, in giving instruction to their own children? This Bill will enable the officers of parishes to take all children, whose parents are unable to support them, from the parental care, to seclude them in workhouses, or to remove them to a distance, among strange nurses, and of course, either to neglect their religious instruction, or to educate them in the tenets of the Established Church.

On the principles of political economy the measure was indefensible. It would rather encourage than repress a redundant and wretched population. The parents who loved their children ought not to be deprived of the objects of their love; and those who loved them not, would hail the measure as a bounty and reward. He therefore hoped, that when it should be read a second time, or be committed, some friend to humanity, some real patriot, some advocate for the rights of Dissenters and of conscience, would unmask the visage, expose the deformity, develop the baneful effects, and prevent the poor laws from becoming an additional source of civil and religious oppression to those whom they were intended to relieve.—*(Applause.)*

Since their last meeting also an attempt had been made in the name of the Universities, and of the King's Printer, to prevent the circulation of all Commentaries on the Scriptures unsanctioned by them. Little wrongs men too patiently endure: but at length even the timid become desperate. Self-defence induced the booksellers to associate, and to resist. From their Committee a Report might be speedily expected; and every friend to scriptural knowledge; and to free inquiry, must wish them success.—*(Cheers.)*

Under the circumstances which he had developed, he wished to enquire what measures the Dissenters should adopt. He did not hesitate to state they were too congregational and independent. They did not sufficiently sympathize. County

associations should be formed. Religious liberty should be one object of their union. By local connexions they would become better prepared for simultaneous effort, and something greater and better might be done, than merely to sit and sigh, or pass onward unconcerned. A measure to secure exemption from turnpike tolls was one object to be desired. Another object ardently to be sought, was some act relieving our places of worship from the rates for the poor, and our ministers and congregations from the contumely and degradation which he had exposed. Another grand measure was, that emancipation from test and corporation laws, which, whilst they continued, remained as a brand of vassalage, an acknowledgment of inferiority, a prostitution of the sacraments of religion, to which no man who understood liberty, who respected the memory of the non-conformists, who cherished self-esteem, who loved his children, or who honoured his God, could tranquilly submit.—*(Loud cheers.)*

He knew that some good persons who thought of liberty too much might be said. But such was not the opinion which the wisest or best men cherished, or which history confirmed. "Above all things, liberty," was the exclamation of Selden; and who was Selden? an ardent youth, a warm enthusiast? Grotius said, "Selden is the honour of England." Lord Clarendon, the Tory historian, pronounced him to be a man whom it was not possible excessively to praise. And if civil liberty gives to life its value, to man his nobleness, to nations their pre-eminence, how much more dear must be religious freedom? That was the liberty which every man who deserves the name of man or Christian, should bind around his brow, and place closest to his heart.—*(Cheers.)* Nor should trifles be disregarded. But nothing connected with principles was trifling. So reasoned the most immortal men: the benefactors of the globe. Twenty shillings was the whole amount of the ship-money that Hampden refused to pay; he refused, and the Stuarts were expelled.—*(Cheers.)*

How trifling the demand for indulgences, which Luther by principle was induced to resist, and so produced the Reformation, and so relieved the world!—(*Cheers.*)

On the subject to which he had adverted, let Dissenters then apply to Parliament; and, although they may be at first rejected, yet let them renew, renew, renew, their applications; and reason, and truth, and religious liberty must at length prevail.—(*Loud cheers.*)

Every circumstance seems to demand speedy exertion. The nation is at peace. The persecution of the Dissenters does not decrease. Every possible means is adopted by the members of the Established Church, to increase and consolidate their power. In a recent publication, intitled, "Gravamina Ecclesiæ," the Rev. Mr. Dennis, Prebendary of Exeter, protests against every concession Dissenters have obtained. If they advance, and Dissenters still retrograde, the distance will be greater, and relief more difficult.—(*Cheers.*) He trusted, that was a determination not hastily or imprudently adopted, and that Dissenters would meet with those, competent and willing to undertake in Parliament their cause. All must remember with affection, the ardour and the favourable zeal with which Mr. Fox devoted his great talents to the furtherance of those views. But he was lost. All too would recollect that great and good man so recently departed; and the mode of whose departure so much increased our anguish at the loss. Those who remembered how he advocated the cause of the French Protestants, would not have feared the refusal of his support. His was no party attachment to freedom—no lip profession—he loved freedom in his heart. With his earliest recollections, the evils of persecution were connected. The first sounds he heard were the sighs of his parents—expatriated for their religion from their native land. With his growth the remembrance had grown; and the sentiments would have expired only with his life. Had he been present this day, what indignation would he have felt! Yet his indig-

nation was unselfish, was passionless. It resembled the emotions of Holy Spirits—blending abhorrence of the wrong with pity for the wrong doer. But he too was lost.—(*Loud cheers.*) Yet they were not without advocates. He was happy to see his friend, Mr. Alderman Wood present on the occasion. He knew his benevolent heart—his sagacious head—his active hand. Nor did the country contain one man more ardently desirous to do good.—(*Cheers.*)

But they had also present another advocate for all that was benevolent and wise. He could remember when but a boy, he read his masterly reply to Burke, with eloquence equal to that of Burke. He could but overcome, as he had the quarrel just. With delight, too, he had listened to his defence of the freedom of the press. When before Buonaparte Europe trembled, and our Government yielded to prosecute a defenceless emigrant for the affirmance of the truth, he stepped forward on his behalf, and delivered an oration which Cicero, when most elated with his own immortal efforts, would have been proud to claim.—(*Applause.*) India, too, blessed the hour of his arrival on her shores. He went thither to administer justice, and by his administration, lenient, though upright, and by the mild exercise of his authority, he was there revered, till they regarded him as a tutelary messenger from heaven.—(*Applause.*)

He has stepped into the situation of Sir Samuel Romilly; he has directed his great and comprehensive mind to the amelioration of those laws, which have been justly said to be "written in blood." He has wrapped around him the mantle of the departed Romilly, more honourable than the judicial ermine, the senatorial robe, or the imperial purple.—(*Loud cheers.*) He is not lost! Such a living advocate Dissenters still possess! While such evils exist, and such duties remain, he could not consent to indulge his wish, to sing the requiem of the Society, or to chant its dirge. But he did anticipate, that the day would come, when they might chant this

requiem, interrupted, perhaps, by shouts of exultation!—No: not with shouts of exultation, but with a calm, and rational, and sublime, and silent joy, which will be felt by men of noble minds, who have attained their rights—by men, who can think on their forefathers without shame—who can view their children without sorrow—who have achieved their freedom—who have deserved their freedom—who feel that they are free.

Long and continued cheers marked the interest excited in the meeting by a speech, which we have already characterized, and which occupied two hours, and of which even this long report is unavoidably but an abbreviated sketch.

SERMON

BY THE REV. THOMAS EDMONDS, A.M.

Queen-Street, Lincoln's-Inn-Fields,
June 23.

Rom. x. 14, 15. — *How shall they believe, &c.*

EVERY thing connected with religion is sublime and glorious, particularly the renewal of the soul, and the hope of the Christian—a hope full of immortality. The sacred and happy influences of religion cannot but interest the imagination and the heart. If this be the case with personal and individual religion, much more is it the case with the kingdom of God considered collectively. Inspired with these glorious views, Missionaries have carried the gospel to foreign lands.

The designs of Heaven are effected by secondary and subordinate agents; men feel more interested when they are workers together with God. An immediate Divine Agency would confound us; but this is not the case, when his character and proceedings are developed through the medium of our fellow-men. This subordinate agency respects not only the kingdom of God in the heart, but also the kingdom of God in the world.

I shall,

I. ENDEAVOUR TO VINDICATE

VOL. XI.

CHRISTIAN MISSIONS. It is strange that this should be necessary; but from the beginning of time, the most benevolent designs have been opposed, and the most benevolent men persecuted.

1. The objections of professed unbelievers are unfounded, and their opposition improper. Why should they censure Missionaries for doing what they suppose will benefit their fellow-creatures? With what propriety can they blame a conduct which proceeds from fidelity, conscientiousness, benevolence, and zeal? They should also remember that Missionaries endeavour to convert the heathen from a religion which unbelievers themselves acknowledge to be false; a religion which cannot be denied to be malignant, cruel, debasing, and vicious: and that a conversion to the Christian faith must be for the better. Let Christianity be compared with heathenism; or, if they will, let it be viewed alone. Is not its tendency good? Does it not promote virtue, order, and the happiness of the world? Do not infidels themselves bear testimony to its morality? Why then do they oppose Christian Missions? The Christian Missionary considers the diffusion of religion as essential to the happiness of the world. The unbeliever admires the magnanimity of the heathen. Does not the Missionary relinquish his dearest connexions? Is this nothing? Is it nothing to pass the ocean, and to encounter a variety of evils, in order to diffuse the unsearchable riches of Christ? Their bitterness against Christianity would only be to be justified if the Missionary demoralized, instead of moralizing the world. How inconsistent, how unreasonable, is this boasted wisdom, which indeed better deserves the name of folly.

2. This conduct of professed infidels is less wonderful than that of Christian professors, who do not adduce formal objections, but who view the Christian Missionary with an unfriendly apathy. Some regard him as a fanatic. But can he be justly deemed a fanatic by men who admit the truth of the Christian religion? Does the labour of the Missionary

transcend the excellence of the object which he endeavours to attain? What can be more important than to communicate a message from Heaven? And yet these unfeeling professors admit that the Christian religion comes from God. Ought the Missionary to be deemed an enthusiast, if his object were merely to deliver from temporal evils, from captivity, from disease, or from death? And is it a less important employment to visit the earth with the waters of salvation? The remedy which we have received ourselves it is our duty to communicate to others. The gospel is a divine remedy; it heals the disease of sin. Do they deserve to be blamed, who, having been healed themselves, impart the remedy to their fellow-sufferers?

The object cannot be denied to be good.—Are the means deserving of blame? Do they transcend the object? What object can exceed that of evangelizing the world, and bringing every part of it, and every individual in it, under the dominion of God? To attain such an object should not every thing be sacrificed, and should not the utmost self-denial be exercised?

Shall it be said, that the means are inadequate to the attainment of the end? It is granted that in themselves they are inadequate. This inadequacy is that by which God humbles the pride of man. They are inadequate in themselves; but when God works by and with them, all obstacles give way. The gospel is *mighty through God*.

There are others who say, that Missions are a *species of impiety*.—That it is presumptuous to anticipate the designs of God; and that when the time is come, He will ride forth in his majesty. Answer,—It is true that the work is God's; but are not the zeal, the benevolence, and the labours of Missionaries the work of God? Do they not proceed from him? and are they not in perfect accordance with his word and commands? Does the word of God contain any warnings and cautions against Christian Missions? It contains cautions against sin, but none against the illumination of the world. Besides, this objection equally op-

poses a person's labouring for his own salvation. Shall men be forbidden to wage war against sin? This would be contrary to every Christian feeling, as well as inconsistent with the Divine character. It would be destructive to the harmony of Divine truth. Divine revelation says, Evangelize the world; these objectors say, Leave the work to God.

Another objection is, that in the Apostolic times, there was a special commission; and that it is our duty to wait for a similar one. I answer,—It is a duty of perpetual obligation to imitate Christ in the exercise of benevolence. Besides, are not the universal missionary zeal which prevails, the desire to evangelize the world, and the favourable opportunities which are given us, abundant proofs that the time is come when the world shall be evangelized?

Others object, that the evidences of Divine revelation are above the comprehension of heathens. To this I answer,—The gospel is applicable to man as man. Who are they that are incapable of being moved by an exhibition of the nature and consequences of sin, and by the doctrine of salvation by a crucified Saviour? Who are they that are incapable of being sanctified by the Holy Spirit; or of being influenced by the hope of heaven, and by the fear of hell? Do not all possess one common nature? Are not all necessitous creatures? Is not the gospel designed for all? Do we not then, in promulgating it, act in perfect consistency with the will and purposes of God? Besides, it is a certain fact, that it *does* destroy the kingdom of Satan; to which add the strongest answer of all, namely, the Divine commission, "Go ye into all the world, and preach the gospel to every creature." Arrest the attention of mankind, excite their hope—"he that believeth shall be saved." Excite their terror—"he that believeth not shall perish." This injunction was obeyed, and the word of God grew and multiplied.

Another objection is, that this was a singular case, and confined to the age of miracles. I answer,—Those miracles only exhibited and con-

firmed the truth of Divine revelation: they did not convert mankind. Conversion followed the application of the truth by the power and agency of the Holy Spirit. Have miracles ceased? Testimony comes in their place. The agency of the Holy Spirit is permanent; and a more copious diffusion may be expected if we pray for it. But does not conversion go on without miracles?

View the present state of Christianity in Britain. View this assembly. Besides, did the Missionaries to Britain wait for a special commission? Again, view the Pagan world, degraded by an infernal religion, by human sacrifices, and by every species of wickedness and cruelty. There is no remedy but that which is entrusted with you, for the benefit of your fellow-creatures. God has blessed you; be a blessing. The gospel remedy is adapted to the end. It reveals one God, holy and good; and requires purity of heart and life. Thus it counteracts the impiety and immorality of Paganism. The gospel declares the Divine purposes, displays the Divine purity, and announces the Divine requirements. In the person of Christ, virtue is embodied. The gospel shows the way of salvation, displays the Divine compassion, reconciles the clemency of God with his justice, removes servile fear, by the annunciation of mercy, and inspires both filial fear and hope, by the exhibition of the Divine goodness and severity. Whether mankind be considered as guilty and miserable, or as sinful and defiled, the gospel is adapted to their case. In the latter age of the world, this will more abundantly appear. Tranquillity, peace, and righteousness will universally prevail.

Violence will no more be heard; the light of the moon will be as the light of the sun; all things will be new; and the tabernacle of God will be with men. Let us,

II. Consider THE ENCOURAGEMENTS for the commencement of, and perseverance in, Christian Missions. These arise from,

1. The *history of the past*. Our intentions, our hopes, our means,

and our obstacles are the same with those of the primitive Christians. But God *then* gave testimony to the word of his grace; why may we not hope for similar success?

2. The success of Christian Missions accords with the *Divine glory*. That which influences men to love God, must meet with his blessing. Must not God approve of the heathen being taught to speak of the glory of his kingdom, and to talk of his power? Is not unto the principalities and powers in heavenly places made known by them the manifold wisdom of God? What divine attribute does not the gospel exhibit? Must it not, therefore, lead those who believe it to glorify God? As far as spirit surpasses matter, so far does the exhibition of the Divine glory in the oracles of truth, surpass the exhibition of his glory in the material universe. In what way can God be more glorified than in exercising a dominion over the heart, a holy dominion? and in bringing human nature to a state of perfection? Consider this, likewise, not merely individually; but collectively. An individual believer, compared with the church, resembles a single world compared with the countless globes of the universe.

3. It is the subject of *express prediction*. The Divine veracity is pledged; the knowledge of the Lord shall cover the earth; all flesh shall see the salvation of God; all the ends of the earth shall see his salvation; he shall be the governor among the nations; his people shall resemble the dew of the morning; he shall see of the travail of his soul, and shall be satisfied; and the recovery shall be equal to the alienation; for as many were astonished at him, so shall he sprinkle many nations. These things his power is able to effect; that power by which he bends every thing to his will; that power which brings good out of evil; and which is so great, that the heavens and the earth are but "the hiding of it."

Remarks.—1. Let us engage in this great work with a single eye to the Divine glory, and the salvation of men; and let us fear, lest whilst we are concerned in communicating

the gospel to others, we ourselves should be rejected. Let us entirely depend upon Divine grace. 2. The honour of missionary exertions is not confined to Missionaries themselves; they who held up the hand of Moses, contributed to the defeat of Amalek. You, my friends, in like manner, may contribute to missionary exertions, by your intellect, your fortune, and your influence; and upon each of these, honour will be conferred by such a cause. 3. This subject ought to excite a spirit of love to Christians of other denominations. Those things in which we agree, are more important than anything in which we differ. The overwhelming importance of the common cause, should destroy every mean jealousy, and should teach us to say, Grace be with all them that love our Lord Jesus Christ in sincerity. 4. Let these considerations excite you all to support Christian Missions by your liberal contributions. 5. All the oppositions of the enemies of Missions shall be ultimately defeated. Let its friends rejoice in the increase of the kingdom of Christ. But what will it be to form a part of that kingdom in a future world; to be a member of that company which no man can number; to join the innumerable hosts above; and to exclaim with them, Salvation to our God, who sitteth upon the throne, and to the Lamb? The Saviour says, surely I come quickly! Amen. Even so come, Lord Jesus.

MR. WARD'S ADDRESS,

After Mr. Edmonds's Sermon.

You have heard this impressive sermon. I am scarcely able to express my feelings.

Permit me to say two things by way of CAUTION.

1. *Place no confidence in man.* If you put your trust in the talents of any mortal, you will meet with an awful disappointment. God will not give his glory to another.

2. *Do not so rely upon God as to neglect your duty.* He employs men as his instruments.

I am very much distressed on account of the lowness of your funds. Persons are waiting to go to India, who cannot go on that account. I have, however, favourable things to report, by way of ENCOURAGEMENT.

1. *Translations of the Scriptures* are now distributing in the Sanscrit, which all the learned understand, and from which translations may be made into every dialect; in the Bengalee, spoken by 13 millions; in the Mahratta, spoken by several millions; in the Orissa, spoken by two millions; in the Hindostanee, spoken by several millions; in the Afghan, the language of a nation which many suppose to be descended from the ten tribes; in the Telinga, the Cashmirian, and many others. Also a considerable portion in Chinese: the whole of the Old and New Testament is now printing in that language at Serampore.

[Mr. Ward here spoke very highly and affectionately of the late Rev. Henry Martyn, and recommended the "Life" of that revered man, saying, that he carried personal religion to a greater degree of elevation and sublimity than he had ever witnessed in any other person.]

2. *Converts.* These consist of six or seven hundred of pure Hindoos and Mussulmen. It has been in contemplation to build three villages for them in Orissa, Jessore, and Dinagepore. Proof is here given, that the same Divine power can change the heart in India as in England.

3. *Progress of religious feeling* during the last two or three years. The native teachers in their own language are highly respectable and interesting.

4. *Schools.*—Eight thousand school children are immediately connected with Serampore, besides many others.

5. *Conversion of soldiers, &c.*

6. *Efforts of other Societies in India.*—Auxiliary Bible Society; School-book Society; Missionary Societies, Baptist and Independent; College for giving a superior education to the Indian and Mahometan youth, &c.

There is no occasion, therefore, to fear. God has raised up many

instruments, and has overcome many obstacles.

I beseech you, my dear friends, to hearken to the cries of India: to the widows on their funeral piles; to the children murdered by their mothers; to 50 or 60 millions of your fellow-subjects, besides many millions more not connected with Britain: and to remember that they are perishing for want of knowledge, since "idolaters shall have their part in the lake which burneth with fire and brimstone."

GENERAL MEETING.

THE General Meeting of the Ministers and Messengers of Churches in town and country, was held at Carter-lane, on Thursday morning, June 24, at eight o'clock. The business of the Baptist Mission required that the Committee of that Society should meet at the same hour in another place.—Notwithstanding their lamented absence, the attendance of ministers and others was considerable. Gratifying statements were made of the progress of the cause of Christ in different parts of the country, both as it regards the preaching and profession of the gospel, and the delightful effects of Sabbath-school instruction.

SERMON

OF THE REV. DR. STEADMAN,

AT SALTERS' HALL,

Before the Stepney Academical Institution, June 24.

Our readers will perceive, that of these Anniversary Sermons we only give a brief sketch; our limits forbid us to do more.

Appropriate introduction.—Text, Dan. xii. 3.—*They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*

THE attention of the prophet is in this chapter directed to the consum-

mation of all things. The servants of God are by unbelievers esteemed fools; but by their Judge they are called and esteemed wise. The future glory of believers will be of two kinds.—1. There will be a glory common to them all; *they that be wise shall shine as the brightness of the firmament.* The figure is borrowed, not from the firmament in its meridian splendour, but from the placidity and tranquillity of a serene and cloudless night. 2. There will be a glory peculiar to faithful and successful ministers; *and they that turn many to righteousness as the stars for ever and ever.* This does not comprehend all who sustain the ministerial character: but is restricted to those who *run to and fro that knowledge may be increased*, and who *turn many to righteousness.* These are the only ministers whom the blessed God will condescend to own.

The latter clause of the text is that to which, my dear young friends, I shall upon the present occasion request your attention.

1. IN THIS CLAUSE THE FOLLOWING THINGS ARE IMPLIED.—

1. That *men are by nature far from righteousness.* This agrees with the current of Scripture, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside; they are altogether become filthy; there is none that doeth good, no, not one." Ps. xiv. 2, 3. This must be true; for the great God would not libel his creatures. But there is no need of referring to numerous texts of scripture in proof of this melancholy fact; daily observation evinces that the world lieth in wickedness.

2. That *God has devised a plan, and appointed the means, for turning many to righteousness.* It is owing to "the good pleasure of his will," that *any* are delivered from this state of sin and misery. It is by the righteousness of Christ that they are justified; and it is by the agency of his Spirit that the divine image, which they had lost at the fall, is again inscribed upon the soul. Nor is this the case merely with a few, but with *many.* Yes, so many, that the seats of Paradise shall be filled,

The apostle John beheld "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." Rev. vii. 9.

3. That God is graciously pleased to employ human agency in carrying this grand design into effect. Although "the excellency of the power is of God," 2 Cor. iv. 7, and although he alone can effectually "call sinners out of darkness into his marvellous light," 1 Pet. ii. 9, yet it is by means of instruments whom he selects for that purpose, from among "the wise," that they are "turned from the power of Satan unto God." Acts xxvi. 18. Nor is the duty of exertion, with the necessity of the Divine blessing, confined to spiritual things: it is the duty of the husbandman to cultivate his fields; yet all will be in vain without the early and the latter rains. The preacher exhibits divine truth; the Holy Spirit applies it to the heart. How great an honour is conferred upon the dying sons of men, to be thus employed in beseeching sinners, in Christ's stead, to be reconciled to God! What minister of Christ would not deprecate the loss of so dignified a station, a dismissal from so distinguished an office? Would he not prefer death to the hearing of our Lord say to him, "I will employ you no more; I will employ angels; or I will convert sinners immediately without any intermediate agent?"

4. That the glory attendant upon the accomplishment of the object, is more than a recompense for all the labours of it. It is a glorious thing even to obtain the pardon of a criminal, or to rescue a captive from his chains. But what is this to the glory of having been instrumental in rescuing sinners from everlasting destruction? Reflect upon the descriptions of future punishment. "Know ye not that the unrighteous shall not inherit the kingdom of God?" 1 Cor. vi. 9. "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. xxii. 15. And again, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers,

and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. xxi. 8. Again, The salvation of sinners is the reward of the Saviour. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." Isa. liii. 12. What can be more honourable than to be labourers together with God in "turning from darkness to light, and from the power of Satan unto God," a portion of the Redeemer's reward? But besides this glory, we now proceed to,

II. THE RECOMPENSE. It shall be the common reward of all Christians to shine with a splendour compared to that of the firmament in a star-light night: but they that turn many to righteousness shall shine as the stars for ever and ever.

1. This recompense, my dear young friends, is the glorious prize set before you. But remember, that it is a reward, not of debt, but of grace; that this reward, denoting an approbation of labour, cannot be obtained without labour, 2 Tim. ii. 6; and that there are various talents, various opportunities, and various degrees of success. All have not the talents of a Whitefield, a Pearce, or our brethren in India; some live in villages, and others in cities and populous towns; and sometimes persons of the greatest piety and talents have reason to exclaim with the prophet, "Who hath believed our report?" Isa. liii. 1. But all other things being equal, (and all will be impartially weighed by the great Judge,) their recompense will be proportioned to their success.

2. This glory is ultimately referred to Christ. He is the sun; ministers are planets; and borrow their light from him. "Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 Cor. iii. 7.

3. Consider its perpetuity;—"for ever and ever." It will continue when all worldly lustre shall have been thrown into the shade; when the material heavens shall have been dissolved; and in the very sight of their persecutors, who shall have

“awaked to shame and everlasting contempt.”

APPLICATION. Let me charge you, my dear brethren, to secure this important blessing. You are come from our churches, who have selected you as persons possessing piety and talents. You are patronized by a respectable Society, who have sought you out, and who have fixed upon you, saying, “This same shall comfort us.” And will you disappoint their just expectations? Yet you will disappoint them, unless you are actuated by right motives, and unless you improve the advantages of your situation, and guard against its temptations.

What are your *motives*? Do you seek worldly emolument? If so, you have committed a fatal error. The Son of Man had not where to lay his head. Or human applause? This will soon die away. Or literary honour? This lustre, compared with that which it becomes you to seek after, resembles the lustre of a momentary meteor.—Besides, the competition for wealth and fame is so great, that their attainment is extremely difficult;—they elude the grasp of those who strive to obtain them, and the candidates for them are mortified by frequent disappointment. Whereas this object of pursuit is within your reach, if your heart is right with God. If you do but sincerely, and in dependence upon Divine grace, preach the doctrine of Christ crucified, “a crown of righteousness is laid up for you, which the Lord, the righteous Judge, shall give you at that day.” 2 Tim. iv. 8. But consider farther, if you seek after inferior objects, how worthless will they be, even if they should be obtained! Are these thy gods, O Israel? Soon, and all these vanities will perish; but the glory of the Christian minister will endure “for ever and ever.” Be it then your constant and determined object, looking up to God for his continual aid, to secure this glory.

In order that you may succeed, “it is farther necessary that you should improve your advantages. You enjoy the instructions of a wise and pious tutor, together with those of his worthy colleagues; you are sur-

rounded by valuable books on every subject; you are secluded from every thing that might interrupt and impede you; and you are free from care. These advantages have not been purchased at a small expense. Let not the generosity of the friends of the Institution be thrown away. You are also in the prime of life, and in the possession of talents. Let me entreat you then so to employ these valuable years, which can never be recalled, as that at the expiration of the period, you may be successfully employed in winning souls to Christ.

There are also *temptations* to which your situation exposes you, and which it is incumbent upon you to guard against. Prejudices have been taken up against academies, which have originated in the follies of students. It has been said concerning some, that when they went into the academy, they possessed tenderness of conscience; but that when they came out, this was scarcely perceptible;—that when they went in, they had a reverence for sacred things; but that they came out triflers, and ridiculers of good men;—that they went in modest young men; but came out vain, assuming, and ostentatious;—that they went in diligent and laborious; but came out idle, and fond of ease;—and that they went in humble; but came out fond of human applause. We have heard these things again and again; and in an instance now and then have been compelled to make humiliating concessions. My dear brethren, let not these things be said of any of you; but on the contrary, let that be said which was said by the Shunammite concerning Elisha,—“Behold now, I perceive that this is a holy man of God.”

The place where I now stand was formerly occupied by our Howe’s, our Bates’s, our Baxter’s, and our Tong’s, and many others of their age,—men eminent for their knowledge of the Scriptures, their attainments in science, their holiness, and their zeal. Emulate those great men, and let their virtues and their attainments be the object of your pursuit.

Let me now address a few words to this large and respectable assembly.

You, my friends, will concur in what I have urged upon these dear young men. You almost envy them.

Well, it is in your power to emulate them. Pray for them. Set them an example of every thing that is praiseworthy. Let those of you who reside in or near this metropolis, and who invite them to your tables, be helpers of their piety, of their zeal, and of their devotedness to Christ.

There is another duty which I must urge upon all of you. These Institutions cannot be kept up without support: for this support they look to you. Twelve students were educated at Stepney last year, and four under ministers in the country, at the expense of this Institution. Its income is not half what it ought to be: hence it is greatly in arrears. The pressure of the times has disabled many of its friends. It calls therefore the more loudly upon those who remain, to support those institutions to which your churches look for their future pastors. I hope that the call will not be in vain.

ALBION CHAPEL,

Moorfields.

THE concluding service in aid of the Baptist Missions, was held on Thursday evening the 24th, at six o'clock, at Albion Chapel, Moorfields, which had been kindly lent by the Rev. Mr. Fletcher and his friends for the occasion. Prayer was offered by Mr. West of Dublin, and Mr. Coles, of Bourton; after which a Report, comprising the substance of the intelligence received from the various missionary stations, during the last year, was read by Mr. Dyer, of Reading. Mr. Ward followed, in a brief but energetic address, in which he particularly aimed to impress upon the minds of his audience, the supreme importance of imploring, with greater fervour and distinctness, the outpouring of the Holy Spirit. These divine influences, he remarked, had been granted to cheer the hearts of the bereaved disciples of Christ, after his departure from them—had been continued in the church from that day to the pre-

sent—and were indispensably necessary to the success of Christian Missions. On this topic Mr. W. dwelt with that earnestness which the subject so imperiously demands; and enumerated various most formidable obstacles, which nothing but the power of that divine Agent can remove. Among these he specified the difficulty of acquiring a foreign tongue; the levity of character so prevalent among the Hindoos; the dreadful state of superstition to which they are reduced; the errors which have been propagated among them; the alienation of mind from all intercourse with Europeans; and the cast, which imposes upon every convert the agonizing necessity of renouncing father, and mother, and wife, and children, for the sake of the gospel. We cannot but hope that the impressive appeals made by this experienced missionary, especially to his brethren in the ministry, will be productive of much good. The meeting was closed in prayer by the Rev. Mr. Campbell, of Irvine, in Scotland, now supplying the chapel in the absence of Mr. Fletcher. We believe that this, as well as the meetings which preceded it, was found by many to be a season of refreshing from the presence of the Lord.

To the Editor of the Baptist Magazine.

SIR,

In your report of the few sentences which I delivered on the 23d ult. at the Anniversary of the Baptist Itinerant Society, some inaccuracies occur, owing, as I suppose, to my labouring at that time under a hoarseness, which prevented my being distinctly heard.

What I said respecting persecution, I referred in a great degree to *past*, though not *remote* times, in which the evil is well known to have been very violent in *this neighbourhood*, and I expressed my regret that in some instances it had not yet subsided.

The conversation in which a bishop is stated to have held a share, occurs in the life of the late Rev. Mr. Berridge, and it was to him, not to myself, that I expressly referred it. He asserts, that persecution did but animate him, while mild expostulation shook his fortitude, and led him to prayer, that he might "obey God rather than man." By inserting this note in your next number, you will oblige,

Sir, Yours, &c.

JAMES HINTON.

Oxford, July 8, 1819.

Review.

Moral and Ritual Precepts compared; in a Pastoral Letter to the Baptist Church at Bow, Middlesex; including some Remarks on the Rev. Robert Hall's Terms of Communion. By W. Newman, D.D.

(Concluded from Page 308.)

HE who favours open communion, has no reason to claim superiority in point of candour and liberality; since his Christian brother, who is of a different opinion, is not limited by the coldness of his heart, but by the conscientious view he takes of the will of God.—Nor is it to be endured, that the latter should claim, in the pride of his soul, the honour of possessing a disposition more accurately to observe the institutions of heaven than the believer in the propriety of open communion. Let the abettors of each opinion cease for ever to impute unworthy motives to their opponents, unless they wish to receive the disapprobation of the wise and good of every denomination.

We are happy to be able to commend the writer of the Pastoral Letter now before us, for never having departed, to our knowledge, in any of his conversations or writings, from the mild and generous spirit of his religion, who was meek and lowly in heart.

Moral and Ritual Precepts are, in this publication, first regarded separately, and then compared together. After explaining the character and extent of the Moral Law, we were glad to find, in these times, such a passage as the following:

“The open denial of the universal obligation of the moral law, is a radical fundamental error, against which it becomes all the churches of Christ to protest with a loud voice. For, surely, it tends to the subversion of the gospel in all its parts; it leads immortal souls to ruin; and it amounts to nothing less than high treason against the King of kings.”

Our author very properly describes Positive Institutes, after

Doddridge, as “those which are not founded upon any reasons known to those to whom they are given, or discoverable by them, but which are observed merely because some superior has commanded them.”—An appeal to scripture is made, by which the accuracy of the definition is established.

The two kinds of rites above mentioned are then compared. Our author represents them as differing in their nature, in their evidence, in their foundation, in the extent of their obligation, in their connexion, in their observance, and in their comparative importance. In proof and illustration of these points, there is much that is interesting. Among other things, there is an account, from Robinson's History of Baptism, of the stations of the apostolic churches; a catalogue, by our author, of apostolic baptisms, which we believe to be correct and complete; a statement of the nature, extent, and authority of the apostolic office; remarks on Mr. Hall's work on Communion; and some interesting particulars of that excellent martyr, Lawrence Saunders of Coventry.

The Duty and Reward of Christian Faithfulness: the Substance of a Discourse occasioned by the Death of the late Rev. Joseph Jenkins, D.D. Delivered at the Rev. George Clayton's Meeting-house, Walworth, March 7, 1819; together with the Address at the Interment. By George Pritchard. Published by Request. 41 Pages, sewed. Button and Son.

THIS sermon contains a very pleasing Memoir of Dr. Jenkins. We will select part of what is said concerning his last illness.

“When able to express himself, his mind was happy—confined to heavenly anticipations, patient, and resigned to the will of God. When spoken to respecting Jesus Christ, he said, ‘He is all, and in all—I have no other hope—’”

other desire. He has said he will cast out none, and I cast myself upon that rock.' At another time he said, 'The Lord is showing me great things—the Lord is with me upon this bed; I desire to give him all the praise. The Lord does not leave me; this will end in glory. Jesus is able to save to the very uttermost; trust in him.' And on Mrs. Jenkins saying to him, 'I hope you enjoy much of his presence,' he said, 'I do: the Lord doeth all things well. Christ is precious, very precious: he will comfort my soul, and give me his presence in death. I am justified by his righteousness: I have nothing to fear. The Lord hath determined it, and he will do all his pleasure.' Another time he said, 'I am triumphing in the God of my salvation, and I am safe in his hands. I am going home: Christ has showed me his salvation.' On being supported in bed, he repeated,

'How kind are thy compassions, Lord,
How slow thine anger moves;
But soon he sends his pard'ning word,
To cheer the souls he loves;'

and afterwards added, 'I could not have thought that the Lord would have shown me such glorious things on this bed.' Such were some of the dying expressions of this departed minister of Jesus Christ. Should they not dispose us to say, Let me die the death of the righteous, and let my last end be like his? P. 24.

The sermon is very judicious. We recommend this interesting and instructive pamphlet to the attention of our readers, and hope that it will meet with an extensive circulation.

LITERARY INTELLIGENCE.

In the Press.

Mr. A. Maxwell, the author of "Plurality of Worlds, or Letters, Notes, and Memoranda, Philosophical and Critical, occasioned by a series of Discourses on the Christian Revelation, viewed in connexion with the Modern Astronomy, by Dr. Chalmers," is printing, a second edition, corrected and enlarged, in the octavo size, to range, or bind up with the popular discourses of Dr. C.

THE Rev. B. Brook having submitted the MS. of his proposed History of Religious Liberty to the critical examination of several persons of the first distinction for piety and literature, who decidedly approve of it, considers the work as now ready for publication; and it will be put

to press as soon as the number of subscribers shall be sufficient to defray the expense. The author has no concern to promote his own secular advantage, or to gratify any particular party. His sole object is to promote the best interests of men, and the wide diffusion of unde-filed Christianity.

The Protestant, a periodical work, continues to be published weekly, at Glasgow, and may now be had by applying to Messrs. Button and Son, Booksellers, Paternoster-row, London. This controversy between the Roman Catholics and the Protestants has excited so much interest in Scotland, that Five Editions of some part of the work have been published, and the demand continues progressive.

The Spectator in a Stage Coach.

Just Published.

Home Missions, a Sermon, preached at Warwick, before the Associated Ministers and Churches of Warwickshire and Worcestershire. By the Rev. T. East, 8vo.

Sabbath School Boy, 18mo.

An Hour's Religious Conversation, between a Minister and one of his Parishioners. By the Rev. J. Hughes, 18mo.

Synopsis of Latin Grammar, after the plan of Raddiman; to which is appended, a new System of Prosody. Compiled and printed for the Use of the Grammar-school, Manor-house, East Barnet.

Grace Displayed; being a Narrative of the Life and Death of H. Daffler, who was executed for Murder. 18mo.

A corrected and improved edition of Flavel's Fountain of Life, or the Essential and Mediatorial Glory of Christ, in Forty-two short Discourses, printed uniformly with Beddome's Sermons, in four Parts, making a complete Volume in 12mo. or 8vo.

THE Greek is published of the Polyglott Grammar, (in Ten Languages,) by the Rev. F. NOLAN, in which the genius of the principal Ancient and Modern Languages is explained upon an uniform plan, and by a new and simple principle of Analysis, applied to the improvements of the latest and most approved Grammarians. Four Grammars: the Greek (as above) and Latin of the ancient part, the French and Italian of the modern part, are already published, and may be had separately. The Hebrew, Chaldee, and Syriack will appear next.

* * This Work forms a Grammatical Apparatus to the Polyglott Bible and Common Prayer, publishing by Mr. Bagster.

Foreign and Domestic Intelligence.

FAILURE OF THE BILL

To prevent the Misapplication of the Poor Rates.

WE congratulate our readers on the failure, July 5, on the motion of the Marquis of Lansdowne, supported by Lord Liverpool, of a Bill alluded to in our last Number, entitled, "An Act to prevent the Misapplication of the Poor Rates." By this Bill, the parish officers would have been empowered to take the children of persons applying for relief, from their parents, and to maintain, instruct, and employ them. Thus those parents would have been punished, by a legislative enactment, whose affection for their children would have led them to endure any privations, rather than part with their offspring, to be "maintained, instructed, and employed, in the parish work-house, from the age of five to twelve years:"—INSTRUCTED in religious principles which the parents do not believe, and which the children could not repeat without uttering gross falsehoods. We desire gratefully to acknowledge the Divine Providence in thus protecting the children of the poor, who are not of the established church; who will continue to be taught, under the eye of their parents, the Holy Scriptures, by an attention to which, with the Divine blessing, they cannot fail to be good Christians, and good subjects; to FEAR GOD, AND TO HONOUR THE KING.

Committee for Encouragement of Industry, &c.

THE Committee for Encouragement of Industry, &c. earnestly recommend to overseers, magistrates, &c. the letting of land to the poor, agreeably to "An Act to amend the Laws for the relief of the Poor," passed in the late Session, which Act deserves to be generally known and read.

CHAPEL OPENED

On Osset Common, Three Miles from Wakefield.

March 17, 1819, a place of worship in the Baptist Denomination was opened at the above place. Mr. Mann, of Shipley, preached in the morning from Psal.

xxvi. 8; Mr. Neal (Independent Minister at Osset) preached in the afternoon from Isaiah lxi. 11; and Dr. Steadman in the Evening from Acts xix. 20. Collections were made through the day, which amounted to £5 8s 2½d. Messrs. Mann, Liversedge, and White, engaged in prayer. The Baptist Itinerant Society for Yorkshire and Lancashire had employed their itinerants in frequent visits to this most barren spot for more than a year past. A congregation has been collected of very poor persons, who have lately hired a barn for £7 7s. per annum, eleven yards by eight inside. These have put pews, windows, a pulpit, &c. into the barn, and made it very commodious for divine worship. This has cost them about £35, most of which they have raised amongst themselves. Many seem truly serious, and we cannot but hope the Lord will smile upon them.

ADDRESS

TO THE RELIGIOUS PUBLIC.

THE Missionary Societies have been the honoured parents of many noble institutions to subserve the designs of philanthropy and religion. They have begotten a generous spirit, which, notwithstanding the pressure of the times, has only increased in vigour as it has been surrounded with difficulties. Since their existence among us, how many similar institutions have blessed the world. They have aroused the dormant energies of our own land, and the influence of their example has been felt in the dreary deserts of Africa, and on the banks of the idolized Ganges. To look at our numerous institutions of benevolence, it would seem as if every barren spot of Britain were occupied; but 'there remaineth yet much land to be possessed!' Some of our market towns, and a considerable number of our villages, are yet destitute of that Gospel, which is received with joy by the brutal Hottentot, and the bigoted Hindoo; and Otahutee is a well watered garden, compared with some of the districts at home; and shall we not care for our own household, and promote piety at home, as well as send the gospel to distant lands? The propagation of the gospel in our villages, is an object of greater importance than many

imagine. It would, under the Divine blessing, increase our churches; the increase of our churches would increase our means of usefulness in agents and funds; and the increase of our means would enable us still further to send the light of salvation to the remote parts of the world.

The need of such a society is too plainly evinced. No where is religion so awfully neglected as in our own villages. In many of them, the means of even moral instruction are very scanty; and in the generality of them, the most daring profanity prevails. A few plain facts, that have already transpired, will perhaps plead more powerfully on this subject than a host of lengthened arguments. In the vicinity of Banbury, on the borders of Buckinghamshire, there are sixty-five villages destitute of religious culture, and instruction cannot be afforded for want of means. In North Devon, there are 40,000 souls in one district, perishing for lack of knowledge. In Worcestershire, there are 166,000 inhabitants, and only 10,000 hear the gospel. Herefordshire is a "land of darkness;" and the extreme northern counties "know not God." Sussex is not half enlightened; and even in Surry, where efforts have long been made for the inhabitants, near 100 villages are destitute of the means of grace. Minor Societies are totally insufficient to send the gospel through the kingdom. County Associations can do but little against an evil of so much magnitude; and those counties that are in the most dreary state, have the least means of assistance. Something must be done on a large scale, to storm these strong holds of Satan, and to aid the minor Institutions. What Missionary Societies are doing abroad, must be done at home, and the efforts of the Hibernian, Irish, Evangelical, and Baptist Irish Societies, must be concentrated in a similar grand combination for our own land. There is indeed "a Baptist Itinerant, and British Missionary Society," as well as the local Societies to which we have alluded; but it must be evident, that all these united must occupy but a small space of the vast field of labour which the spiritual deserts of Britain present for cultivation. A Society has, therefore, been formed for the establishment of HOME MISSIONS, under the title of THE ALBION UNION for Promoting the Spread of the Gospel at Home. Its design is to send out labourers to preach the gospel in the dark parts of the kingdom; to encourage efforts made for the same object; to establish schools; and to employ other means likely to forward the great work; and it calls upon all

the friends of religion to co-operate in its exertions, and to come to the help of the Lord against the mighty.

A General Meeting will be held for this purpose on the 11th of August, at six o'clock in the evening, at the City of London Tavern, Bishopsgate-street; when the presence of all who are disposed to give it support, is earnestly requested,

THOMAS THOMPSON, Treasurer.

Gratuitous Secretaries;—

JOHN BISHOP,
FRANCIS NEWSTED, } Corresponding
INGRAM COBBIN, } Secretaries.

AN URGENT CASE.

Roborough, Thirteen Miles from Bristol.

THE gospel was first introduced into this neighbourhood by Mr. Chandler, pastor of the Baptist Church at Wedmore, in the year 1814, who began preaching in the open air, to the poor Calamine miners. Many attended and seemed gladly to receive the word. One offered to have his house licensed, which was accepted; but he being removed by death, they were deprived of a place in which they could meet. At length a poor man offered a part of his garden, on which a small chapel has been erected, in a plain, neat style, which will hold three hundred people. The whole expense was £126 13s. 8d. (besides what the miners did in digging the stones, haling the lime, &c. Mr. Chandler has collected £67 in the neighbourhood, but being engaged in preaching five time a week in the villages, and four times on the Lord's-day, he cannot go to a distance to beg, and he is responsible himself for all the money, for which the workmen begin to be very urgent. These very poor people have done their utmost. If therefore any who read this account should be moved with compassion towards them, and would forward their kind donations to Dr. Ryland or the Rev. Mr. Roberts, at Bristol; or to the Rev. Mr. Porter and Opie Smith, Esq. at Bath, the blessing of them that were ready to perish, for want of knowledge, will come upon them; as few parts of the kingdom stood more in need of the gospel.

The Bristol students have often supplied them on the Lord's-day, when the expense of horse hire, &c. has been chiefly supplied by friends in that city. Many have been hopefully wrought upon under the word; but they are all exceedingly poor.

Irish Chronicle.

THE Committee of the Baptist Irish Society take this opportunity of congratulating the friends and supporters of that Institution, on the continued supplies which, through a good Providence, they have received through another year. Those ministers, and other Christians, who attended the Fifth Annual Meeting last month, will long retain, they doubt not, a pleasing recollection of the warm and united energies which were then displayed in support of the Society; and that they will use the influence they possess in their respective spheres to promote its funds. The Committee have sent to many of the subscribers and others, a copy of the "Supplement to the Philanthropic Gazette of July 7;" which contains the proceedings at large of the Annual Meeting; and they now take the liberty to urge the recommendation of the worthy Chairman, therein mentioned, that distinct congregations would endeavour to raise a sufficient annual sum to support a school in Ireland. Since the Meeting sixteen pounds have been received from a Female Society, to support a school, to be called "The Little Alie-street School;" and eight pounds from another congregation, the moiety for a school, to be called, "The Harlow School." The Committee hope that other congregations will follow these praise-worthy examples.

The friends of the Society will perceive, by the contents of the Chronicle for the present month, that though some Roman Catholic priests are encouraging and supporting the schools, yet that, by others, a violent opposition has been made against the scriptures being circulated, and the children being instructed; and that God has graciously raised up some eminent Protestant gentlemen to protect the readers and school-masters. This remarkable interposition of Divine Providence claims the grateful acknowledgments of the supporters of scriptural education in Ireland; and should lead them to "continue in prayer," that God would still water this plantation with the dews of his blessing, and, "lest any hurt it, keep it night and day."

From an Irish Reader, to the Rev. Mr.
West, dated

April 20, 1819.

I FEEL great pleasure in my present employment, as it affords me time and opportunity to speak and read the wonders of redeeming love to my fellow-sinners. I find many who are willing to hear the word of life; and it is most delightful to hear little children repeating the scriptures, and babes declaring the wonderful works of God. We have reason to be thankful that the priests in the county of M. encourage the schools very much at present. I hope that the dark clouds are dispersing. The Sun of righteousness is rising with healing in his wings, and shining with his fructifying energy on this benighted country, where gross darkness has covered the minds of the people. The withered blade is now shooting forth with new vigour, and is clothing the fields with a beautiful verdure, which gives us great hopes of a glorious harvest, and that the Lord will give the increase. This verifies the word of God in Isaiah lv. 10. *For as the rain cometh down, and the snow from heaven, &c.*

On the 2d of April I visited Mr. B.'s school. The children repeated several chapters in the Gospel of John. From

the first chapter, I asked one of the boys, "Who was the true light?" "Jesus was." "Why was he called the true light?" "Because the world was in darkness!" "Can you bring a proof for that from scripture?" He hesitated a little; and then replied, "Gross darkness covered the minds of the people." Another boy repeated, *For the law was given by Moses, but grace and truth came by Jesus Christ.* I asked him, "What difference was there between the law and grace and truth?" "The law condemned all, but there came a free pardon by Jesus Christ." In Mr. M.'s school, the children repeated some chapters. I asked them to call to mind the miracles which Jesus performed. One told me, that he fed some thousands with a few loaves, and some fishes;—another, that he raised Lazarus out of the grave;—another, that he turned water into wine;—another, that he gave sight to a blind man; &c. &c.

On the 6th, I was invited to a Mr. M.'s, in the barony of T. in whose house I read, and explained the difference between the law and the gospel. The family listened with great attention. When we were about to go to bed, I called them to prayer: they requested I would wait till they could gather in some of their neighbours. Accordingly some of them

were collected. I endeavoured to show them what great sinners they were, and to speak of the great love of the Lord Jesus Christ: some of them seemed much convinced of sin. The next day was the Sabbath, and they would not let me go; so we had a little prayer-meeting twice on that day; and the next day they would not part with me till I had promised them I would call upon them again. I have invitations to several places, when I hope to be able to do some good: the Lord is opening the hearts of many to hear his word.

This day, I met Priest K. who told me a story of his bishop. I said, "*A bishop must be blameless, the husband of one wife,*" &c. This brought on a long discourse. He said the apostles differed in their writings. James said, "that Abraham was justified by works—and Paul said, that he was justified by faith." I strove to show him the agreement there was in these things, and he appeared to be well pleased. He requested I would get a Bible for him, and made me promise always to call upon him when I passed that way, that we might converse on the scriptures.

From another Irish Reader, to the Superintendent of the Schools.

May 11, 1819.

I got your letter of the 12th of April. I am sorry to say, that M.'s school is totally dispersed, and M—y's has but a few Protestant children. After you left, a sudden and unexpected blast issued from the bottomless pit, throughout the entire diocese of A—y, from one extremity to the other, but especially at B—w. There the Popish bishop held a conference, and commanded all his officers to disperse all the schools in his diocese. They were not remiss; and accordingly all the schools in every direction were cried down: I sent to the worthy Protestant gentlemen, whose names I have often mentioned, each of whom took an active part in attempting to counteract this opposition. They told me to bring them an exact statement of the number of our schools which were threatened; the number of scholars, books, slates, &c. and to mention the gratitude of parents when permitted to send their children. I did this to their satisfaction, and I have reason to think they will make good use of the information.

The following day one of these gentlemen sent to all his peasantry, telling them, that whoever withdrew any child from a free school, should no longer live

upon his estate. This had the desired effect, as not one of their children was withdrawn. I examined the scholars at C.'s school, and while the Testament class was repeating, a priest came in. I did not know him, but I observed that C. was startled; though I knew not the cause. The priest sat down, and heard them repeat three chapters, and then rose, and very civilly bid me a good evening. He made no remarks upon what he had heard: had I known who it was, I should have had some conversation with him.

I went thence to the school at T. where the priest of C. made a great oration; but not one child was absent from the school. Some other schools are injured; but I hope they will soon revive. I have reasoned with as many of the parents as possible, and every one is crying out against the wickedness of the priests. I have since crossed the mountain, and was two days about A. I hope F. will soon have a good school. He told me that the bishop of that diocese had not spoken against the schools, and he had been informed that he would not. On my return to B—w, I found that priest H. had endeavoured to scatter that school, because it had been continued, notwithstanding he had denounced it for three Sabbath-days following.

I understand from the master, that the priest entered the school in a very unbecoming manner. He asked one of the primer scholars, what book did he use? who answered, a primer. He asked the spellers and readers the same question; and was answered in the same manner. He laughed disdainfully, and said he wished they would make such books for him. He then asked the master what religion he was of? He answered, the religion of Christ. The priest profanely exclaimed, "Oh! Oh! Mr. Christ!!" The master answered, "The name of Christ I adore; on that name my faith is fixed; and by faith in him will I die." The priest then turned to a little child, a grand-child of mine, only five years old, and asked him how many Gods there were? The child answered, There is one God. He said, "There is the Father and the Holy Ghost denied!!" The child's father, who was present, said, it was a mean thing for him to begin a controversy with a child, and that he was ready to answer him upon the subject; but the priest declined. He then asked the master what he would give him to show him the way of salvation. The master replied, "Whoever shows us that way should show it gratis, for the Scriptures inform me, that it is without money

and without price." At this reply the priest changed colour, and went away, threatening that he would disperse his school.

From the same.

June 19, 1819.

It will not be thought strange that so much opposition should be made here, when in this town-land, and even in the vicinity of the mass-house, twenty-four persons, including parents and children, are come out of Babylon, and are able advocates for the truth. And there are as many more, who, though they have not made open profession, think as little of priests and priestcraft as the former: this is all in consequence of their hearing the Irish Testament. The priests have told their flocks from the altars, that if any of them sent their children to the schools, they would hand them out of the chapel, which in some instances they have done. But instead of this producing the effect they intended, it incensed the people the more against them. They then took another plan.—The priests visited every cabin, and by persuasions and threatenings urged them to give up the Testaments, and withdraw their children. This in some degree produced the effect, as it divided the house against itself. If the woman was more ignorant than the man, she sided with the priest; and if the man was, it produced the same result. In this state matters stood for some time; but as every priest did not pursue the same plan, I lay down, for the information of the Society, some of their successes and disappointments.—One priest, who declared the lost condition of the parents if they suffered their children to continue at school, was answered by a man who spoke the sentiments of the rest, that they were "poor, and wished to have their children educated; and now that opportunity offered, they were glad to embrace it." The priest then, in a most lamentable tone, replied, "Ah! poor souls, would any of you, for the sake of saving a few pence, have your children damned to perdition?" Another priest went to a cabin, where the man was very poor, and had four or five children at the school; (this transaction will show more of that blessing which has hitherto attended reading the Testament, than any event which I have hitherto observed;) the priest finding Testaments in the house, immediately commanded they should be sent away. The man said nothing, but an old woman answered, "I wonder greatly at what you have said; was it not the Son of

God spoke those words himself?" The priest interrupted her by saying, "You call it old witch, how dare you speak?" "O," said she, "I will speak." "No," said he, "you old ——— you shall not speak." "Well," said she, "if I am not permitted to speak, I cannot be prevented from thinking, and I will also speak, for all the real comfort I ever experienced was from hearing that book; for I really think I hear Jesus talking to me when I hear the children reading it." This circumstance is the more remarkable, as this woman never conversed with a believer, nor heard of the Testament, until the children brought it from school: it is one of the Hibernian schools that they attend. Another priest visited a house in search of Testaments, and finding an old man in the agony of death, he took the advantage of asking him, if there was any Testament in the house? Being told there was, he commanded it should be sent away; adding, that as long as that book remained in the house, the old man would be kept in torment; but if the book was sent off, the man would immediately depart. He got the Testament out of the house, and the man, who was at the last gasp, died immediately. The priest sounded this abroad as a miracle, and with some it had the desired effect; but really with the greater part it produced the contrary effect, as they knew that whether or not, the man could not have survived long. At another house, this same priest proclaimed that he would hear confession the following week. He came accordingly, and on entering, found one of the children very attentively learning his task. He asked the child what book he had, and on being told, he called for his horse, and set off, leaving the man to enjoy what he had provided for him; for you must understand a day of confession is a great feast day. In this way, Sir, priests have acted for these six weeks past, and were it not that the Lord had raised up and strengthened the praise-worthy gentleman I before mentioned, they would certainly have overthrown all the schools. One of these gentlemen charged me to be instant in season and out of season, and as the cause was of God, there was no doubt of success. I therefore exhorted the masters to persevere, and that they should come by no harm. They all stood firm, glory be to God, and notwithstanding all the stratagems used, no school in this district was dispersed; but on the contrary, at this day's inspection a greater number than formerly appeared in both the schools.

Surely the Society that has undertaken this great cause, and at such a great expense, seeing the Lord has so evidently blessed their endeavours to many children, should send letters of acknowledgment to those worthy gentlemen who have espoused the cause when on the eve of being all overturned. During this trial, it has been a great consolation to me, to call to mind the Monthly Prayer Meeting in London on behalf of our most miserable country. Be assured neither Jews, Turks, or Barbarians are in a more deplorable state than the poor Irish, who have no enemies but the priests, and every Christian who has influence should raise his voice against them. Let it not be understood that I am an advocate for persecution. No; for the free liberty of conscience I plead. I am against those only who lord it over men's consciences. All I wish and pray for is, that the Testament may have free liberty; this will prevent much mischief, which I fear will take place if its circulation be prevented. There are no better natured people in the world than my poor countrymen, if they were not under the baneful influence of the priests.

From another Irish Reader.

June 19th, 1819.

One of our schoolmasters, named K. has lately been fairly weaned from the superstitions of Popery, though living from his birth in a dark and remote part of Connaught. He and many more will have cause to bless God, that through Divine influence a charitable society has been raised in England, for establishing free schools, and circulating the word of God among the laity in their own language.

The priests are at their wit's end to put a stop to these proceedings; but it has pleased the Lord to aid us by the influence of some worthy Protestant gentlemen, so that instead of the schools being scattered, they are flourishing to the heart's wish of the friends of the Society.

As I was returning from inspecting S.'s school, I met two women, who go under the name of pilgrims, who were going to perform their stations at Lough Derg. I asked them what good performing that station could do their souls? They said it would atone for their past sins. Whereupon I read a part of the Irish Testament, and showed them from it, the one only proper Atonement by the Mediator, and proved, that by the one offering of Himself, he perfected for ever all them who were sanctified, &c.

After I had read and conversed with them a long time, one of them was so astonished, that she returned home, saying, she never would go to any such place again, nor ever go to mass in future. Many such cases happen here, which is great cause of thanksgiving.

The following short extracts are now introduced for the purpose of recording events in Dublin, which furnish evidence of the revival of religious feelings in that city, which no doubt will be extended to other parts of Ireland.

Extract of a Letter from Mr. West to Mr. Ivimey.

*59, Usher's Quay, Dublin,
April 2, 1819.*

I AM pleased to see a public spirit increasing and prevailing among the religious people in Dublin. On Monday evening, the Anniversary of the Sunday School Union was well attended.

On Tuesday, the 21st, an Auxiliary to the London Society for attempting the conversion of the Jews was formed. On Wednesday, the 22d, the Sunday School Society was held. On Thursday, the 23d, the Dublin Bible Society. On Friday, the 24th, the Auxiliary to the Church Mission Society. I suppose there were 1500 persons at this meeting, and 2000 of the first respectability at the Bible Society's Meeting. Indeed all the meetings were crowded, and the public were much interested by the reports and the speeches.

The Committee of "The Society in Dublin for the Suppression of Vice" are entitled to our thanks, as they have let us have English Bibles and Testaments at very reduced prices. Some of the gentlemen are subscribers to our Society.

From Mr. Wilson to Mr. Ivimey.

Dated Dublin, April 26, 1819.

I NEED not say any thing of the public meetings held in this city last week, as Mr. West has mentioned them; but I cannot help telling you, that they were to me as "a feast of fat things—wine on the lees well refined." I often enjoyed such repasts in London, but my long absence, and my residence in Connaught, had given me a double relish for them: nor do I think meetings of this kind were excelled in my beloved country, either in piety, zeal, or eloquence. It augurs well for Ireland. May we not hope, as her energies are beginning to operate, that they will extend their influence, not only through this dark land, but even to distant countries? May the Lord hasten it in his time.

Missionary Herald.

BAPTIST MISSION.

CHITTAGONG.

SOON after the arrival of Mr. Peacock at this station, he wrote as follows.

WITH respect to the Mug brethren, I am greatly pleased with their apparent honesty and manliness, so far superior to Bengalees. My heart wishes to be united with them, but I am greatly perplexed and distressed, scarcely being able to understand a word from them, or to make myself understood. I am sometimes cheered with hope, at other times my mind sinks, what can I do? Well, I must strive in hope. I know who can give gifts unto men; therefore in the Lord Jesus I desire to trust.

Again, on the 22d of May,

I FIND I might soon have a large school here. But I am obliged to halt until you send me a supply of books, &c. necessary to begin a school with. I want also to establish a native school or two, as swarms of uninstructed children fill every place. Send me therefore a supply of Bengalee school-books. This begun, I think you had need send me a help-meet to manage the Mug church affairs. The Mugs from Haruboung have been here, and we have baptized three men. I am greatly pleased with the open and honest behaviour of the Mug Christians: they come to my house like children, and sit round about me with a loving freedom, and this without any sort of contemptuous familiarity; for if they happen to see that I want any thing, they will run instantly and bring it without being asked. Kulu-phroo, the reader at Chittagong, lives with me: he is a lively inquisitive fellow, and I trust a warm Christian. He and another come every evening with their books to read by my candle, and thus they sit at the table until about ten o'clock. I feel highly gratified at these

things, but am low in spirits because I cannot read nor enter into conversation with them for want of knowing the language. I have not that lively genius that some have, who can pick up a language in a few months.

When Mr. Ward was about to leave Chittagong, and return to Serampore, he addressed the following farewell letter to the Christian Mugs, which was translated into Burman by Mr. F. Carey.

To Brethren Khit-phong, Rama, Oung-kyou-jan, Shoodu-oung, Soophu-oung. Kulu-phre, Reveiro, and any other Brethren who may be employed to teach their countrymen the doctrine of Jesus Christ

Chittagong, April, 1818.

Beloved Brethren,—I must soon return, and therefore I leave this letter in your hands to shew you my love.

In the world, in your families, and in the church, you must be holy men, for God will not employ the wicked in his work.

Wherever you are, morning and evening, you must worship God, by reading his word and prayer.

In teaching others, you must try to convince them that they are full of sin; that on this account they are under the wrath of God, and that if they die in this state, they will sink into misery. Assure them also, that if they believe in Christ with all the heart, and give up their bodies and souls to serve him, they will certainly be saved. And you must further teach them, that if a man has real faith in Christ, he will leave all the ways of sin, and in his words and actions will be a holy man.

You must send the book of God into every Mug village. You must frequently visit these villages, read the word to the people, and pray with them. Visit your own neighbours, and read God's book to

them in their houses, and shew them how necessary it is, if they would be saved, that they should become sincere Christians, since Christ is the only Saviour.

Consider, that all these your countrymen are dying and going to misery. Would you not save a man if he were drowning? Would you not awake a man if his house were on fire, and try to pull him out of the flames? How much more should you try to prevent your countrymen from falling into that unquenchable fire, where they will have to abide for ever! O then be not idle in this great work. Labour day and night, and beg of them with tears not to cast themselves into hell, but to come to Christ and live.

Exhort those who have been baptized to live a holy life. Set them a good example. If any stay away from worship, and neglect religious duties, go to them, and persuade them not to go back into sin, lest they perish. If they will not hear, then the church must call them, and talk to them. If they will not hear the church, then they must be put out, and be brethren no longer.

And, that God's blessing may be upon you in this great work, be much in prayer, and in reading the word. Be humble. Be watchful. Be of good courage. They that turn many to righteousness shall shine as the sun in the kingdom of their Father. The Lord bless you and your families, and increase you into hundreds and thousands, and bring you safe to heaven.

This is the prayer of your affectionate brother,

W. WARD.

MOORSHUDUBAD.

Letter from Mr. Ricketts.

Dated May 1, 1818.

ON Monday the 20th, I went to the great fair at Chulutiya, a little beyond Berhampore; and distributed various tracts, at the same time reading and expounding their contents; but, whilst thus engaged, I was seized with feverish symptoms, which, ending in a high state of fever, obliged me to abandon my work, and hasten home. Poor Pran-Krishna lost a younger brother on the 28th. He came from Jessore only two months ago; and it was our intention to send him to your central school at Serampore, together with Pran-Krishna's eldest boy; the latter of whom will now go by himself, as soon as circumstances will permit. It

would, I think, be likely to extend the Redeemer's kingdom, to employ a native itinerant at Kalkee-poorā; where he might be extremely useful both in exercising a salutary kind of control over the school, and in organizing our small church there. Independently of this, Mr. B. who has opened a silk manufactory at Kalkee-poorā, would be very glad to employ such a person occasionally in preaching to the workmen daily employed in his yard. If these are encouraging considerations, as I reckon them to be, it is to be hoped, that the brethren at Serampore may decide on the establishment of a subordinate native mission at Kalkee-poorā. I have lately built two school-houses in the city; and one is now under construction at Kalkee-poorā. For these we shall require your assistance relative to books, boards, &c. Enclosed is the native journal for last month.

SAMARANG.

Letter from Mr. Bruckner.

Dated Dec. 17, 1817.

MY DEAR BROTHER,

I had the pleasure some days ago to receive your letter, dated June the 27th, with two Circulars. I feel very much obliged for your kind attention towards me, and for the information and instruction contained in your writing. You, perhaps, wish to know how we are going on here. Respecting Government, about which you seem anxious to know, we have informed you, and we trust our letters will be now in your hands. We are to be considered as mere sojourners in this country, and we do not consider ourselves as yet settled. The reason of it I told you in my former. Yet we trust, if the Lord has some work to do by us in this island, he will brighten our prospects, and clear our way.

As to our usefulness, there seems to be very little appearance at present. Whether we address Musulmans, or Chinese, or nominal Christians, they all appear so little concerned about religion, that they will look out for every opportunity to turn the conversation to something else; and if they know something more of our object, they most of them are unwilling to listen. I have now and then preached in the church, but comparatively very few Christians have attended hitherto, though they have no opportunity else in this place to attend the preaching of the gospel. I have also begun a monthly prayer-

meeting in my house for the spread of the gospel; but it is very thinly attended. It is merely by a special visit of divine grace, and the effusion of the Holy Spirit upon the inhabitants of this country, that this prevailing indifference and deadness can be removed. It is for that I look and pray. I have now been upwards of three years in this country, and though I have endeavoured to labour for the spread of religion, yet I cannot see that I have been the means of doing any good in this way. And it is merely my looking up to the Lord which upholds me under such circumstances. My heart has been gladdened by the arrival of Mr. and Mrs. Phillips. I hope we shall always work together, and act towards each other as brethren. He has taken his abode in my garden, where we intend to erect by and by two convenient houses for our dwellings.

I have, since I wrote you last, gone on in my usual way to study the Javanese language, and begin now to converse a little in it.

I wish you would send us by and by the *Clavis Sinica*, if you have a copy left; for I think one of us, if our lives and health should be spared, and when we have made some more progress in the Javanese, will find it his duty to pay some attention to the Chinese tongue, as this nation is so numerous in this island; for the Malay tongue is a very imperfect medium to converse with the Chinese. I recommend myself to your prayers, that the Lord may grant me strength of body and mind for perseverance in his work.

DELHI.

Letter from Mr. Thompson.

Dated May 11, 1818.

DEAR BROTHER WARD,

ON my arrival, I found several Hindoos at the ghat; to whom I declared the message of salvation, and exhorted them to search the Scriptures for the Great Truths revealed by God for the salvation of men; shewing that salvation is of the Christians. They acknowledged the vast importance of the subjects on which I addressed them; and some allowed; others disallowed, the impossibility of obtaining salvation by their rites and ceremonies; but all who could read, gladly took such books and tracts as I gave them. The day following others came, and I had a more numerous auditory; this was considerably increased towards the evening

by crowds of Musulmans, but they were not the best hearers. The third day a small party of Hindoos and Musulmans came for books to my house. Among those who came to hear, were some people from Bikaner, who are Jains; they looked like Bengalees, from their dress, the manner of tying the hair, and their feminine appearance. They seem a distinct people from the hardy race around them. On the fourth day, some drummers of the 1st battalion 5th N. I. having seen tracts with a Sipahce, who informed them of my arrival and work, waited on me for Hindoostanee and English books. To a poor musician, named Duncan Swass, I presented a Bible; to some, Hindoostanee testaments and catechisms, and to others English pamphlets; inviting all to attend on the morrow, (being the Lord's-day.) With this they complied, and I had worship with a small party of them. A drummer, who could read Hindce, requested the Psalms and a hymn book; and another, whose brother is with the army at some distance, requested a Hindoostanee testament and a hymn book for him—all which I gladly gave them. In the afternoon I was visited by the quarter-master-serjeant, and band-master, both of whom seemed seriously disposed. I lent them the invaluable "*Memoirs of Pearce*," and "*The Power of Religion on the Mind*." Two Musulmans, who had seen the Scriptures, called to make further inquiries about Christianity; and though they have frequently called since, I find they stumble at the divinity of Christ, and this prevents their profiting from what they read and hear. Two Hindoos likewise called; one of whom, a learned man, attended Mr. Chamberlain's preaching in this city some years ago. I detained them a long time, in order to give them a thorough idea of the gospel, and of the consequences of embracing it;—their worldly-mindedness, their being tremblingly alive to worldly honours or reproaches, gave additional force to that scripture, "How can ye believe that receive honour one of another?" Yesterday and to-day (the 7th) I had other visitors. The inquisitive Musulmans repeated their visit; and a native Christian, baptized by Mr. Corrie, called; he has promised to attend on the Lord's days, and in the mean time to commence learning the Naguree character, in order to read the Scriptures. 8th. The havildar of the N. I. battalion sent a Sipahce with his respects, and begged for a book.—He said he wanted it that he might know something of the Christian religion. To a Moonshee I gave several books, and a reply to the question, "What is the re-

ligion of the Christians?" 9th to 14th. During these days I went out to the river side, and had several parties of natives to hear me. The Moonshee brought a Moulvee at his second visit. This man wanted the Arabic Bible, in order to read the Pentateuch; but was thankful for the loan of the New Testament only, intending to compare the account it gave of our Lord with that contained in the Koran. On shewing him the tract, "Objections to the Koran," he said he could produce ten replies that would refute every one of those objections. But as he read on, I perceived that the soundness of the arguments checked his temerity, and though he did not in consequence retract his hasty assertion, yet he refused to take home the little sword as at first promised. The Moonshee urged him, but he said he would read the New Testament first. The

Moulvee visited me again after a fortnight, bringing back the New Testament, but wishing for the Arabic Bible: this, for the reasons he assigned, I let him have the loan of for a few months. One day I was much pleased with meeting some gosaees and others, who had taken copies of the Scriptures at Allahabad, two years and a half ago. They knew me immediately; and in conversing with them, I found that they not only still possessed the tracts and books I then gave them, but could repeat choice parts of the former. They are used, in their pilgrimages, to rest under a tree, and have the books, &c. read to them. 18th. To this day I have had new visitors, and gone out more frequently. But the heat now prevents my going out more than once a day. My hearers abroad are Hindoos, and my visitors principally Musulmans.

THE figure engraven opposite is a representation of *Bramah*, the creating deity of the Hindoos, styled the grandfather of gods and men. The following account of the manner in which it was obtained, is given in a letter from Mr. Lawson, of Calcutta.

DURING my illness, last cold season, being laid aside from preaching four or five months, I went, a little way up the country for my health, and resided a fortnight at the house of one of our members, Mr. Johnson. One day passing through a very inconsiderable and obscure village, we saw, in a narrow lane, three enormous idols, cut in a coarse black blue kind of marble. Two of them were placed in a leaning posture under some trees; the other was stuck into the earth; and, on examination, we found it (at least in our judgment) to be nothing more than the huge end of a gutter, that had been on the top of some heathen edifice, with a kind of lion's head and mouth wide open, evidently intended merely as an ornament to the corner of some building, as you have often seen in architecture, an ugly beast disgorging water. This is now put up as an object of adoration. The mouth of the figure is grinning against the heavens; and the poor ignorant old women feed the god every day with water, rice, plantains, &c. We asked the villagers to sell us one of the idols under the tree; they would by no means be so wicked as to comply with our request. The next day, however, these villagers being in the employ of Mr. J. came to his house to make a contract for some work on his

indigo factory. Some demur took place in settling the contract, till Mr. J. observed, "Well, if you will bring that large idol we saw yesterday, and lend it me for a little while, then the contract shall be, as you wish it." The villagers immediately consented: two bullocks, and a cart were sent to the village, and in a short time the idol made his appearance, much to my satisfaction, as I determined to take his likeness, and send it at some future period to England. I now with much pleasure enclose my drawing, and wish it may be published.

The colour of the stone is a bluish black. It is exceedingly ponderous, although only four feet and a half high, and of a proportionate breadth and thickness; yet sixteen or twenty men could hardly move it about. It is an image of *Bramah*, one of the *trio*. You will find a sufficient account of it in brother Ward's book.* Another head was cut on the back part of the stone, as only three could be cut in the front. The nose is knocked off, and also an arm. This was done formerly by the Musulmans.

* See Ward's *Hindoo Mythology*, Vol. I. p. 33.





CAWNPORE.

*Letter from Nriputa-Singha.**Dated May 7, 1818.*

WE still continue to have worship twice a week at brother Tresham's, once at sister Dick's, once at Mrs. Hopkins's, and twice at my own place, and I often visit the 24th; but have had no prayer-meeting there as yet; but I have read the word of life amongst the sisters; and I go as often as I am able to the river-side, city bazaar, and other places. Some time in the last month, as I was reading the word amongst some natives near a bungalow, a gentleman came out, and asked me to his house. So I went; when he asked if I had ever seen the cross of Christ? I answered No; then he desired me to look on a large picture that he had, and told me that it represented the cross, and that I was dishonouring it by entering the place with my shoes on. I could not refrain from smiling; but he seemed to be angry with me, and said that I was making sport with the cross. I told him I did not, but said that he himself did so, and made others to do so, particularly the poor heathen; assuring him that when they see us adoring images, they suppose that we worship idols as well as themselves. He made no reply, and so parted in a friendly manner. I have seen him several times since, but he will have no discourse about the cross.

The inquirer is going on well, only now and then he is a little troubled, when he thinks that he must labour for his bread; and contrasts his former situation when (as a mendicant) he had many to attend him with his present prospects. But, thanks be to God, when I reason with him, he is soon relieved from such darkness. I remain, &c.

NRIPUTA-SINGHA.

MORAVIAN MISSION.

SOUTH AFRICA.

WE are sorry to report that a late irruption of the Caffres has exposed the new settlement at Witte Revier to great danger and distress. This station being upwards of five hundred miles from Cape Town, was, on account of its remote situation, more exposed than any other. The letters first received gave a deplorable account of the devastations committed by

these lawless plunderers; though it did not appear that any persons attached to the Mission had lost their lives. The last intelligence was dated on the 2d of March last, at which time the Missionaries were in the same dangerous situation; and the Caffres went on plundering and murdering those who opposed their thefts. They had threatened to seize the remainder of the cattle; yet the Missionaries were determined to hold out in reliance on their God and Saviour, hoping in his defence. May these reports excite all who read them to fervent prayer, in behalf both of those dear servants of God, and of their congregation; and all who possess the abilities, to contribute towards their relief!

AMERICA.

FROM an American publication, just arrived, we extract the following interesting letters, lately received in that country, from Mr. and Mrs. Wheelock, sent out by the American Baptist Missionary Society to Rangoon.

Under date of October 7, 1818, Mr. Wheelock writes to his parents as follows.

My dear Parents,

We were detained at Calcutta four months, anxiously waiting for a passage to Rangoon. Our voyage to Rangoon, where we arrived on the 19th of September, was short and pleasant. The captain and his officers, though far from being serious, treated us politely; and we were furnished with every thing comfortable. At the mouth of the river, we were favoured with a note from brother Judson, informing us that brother Hough, or himself, would be ready to receive us at the wharf, or more properly, the landing-place. Judge of our feelings when we arrived before the town, which is to be, as we trust, our home on earth! We were all soon landed, and in the company of our dear missionary friends. What a meeting was this! Never before did I experience such a joyful season. To behold our beloved brethren, and their companions, afforded me such pleasure as I cannot express! Indeed, the joy was mutual. We felt our souls united. After we had been searched by the officers of government we, a happy missionary band, proceeded to the mission house. Here we arrived about dark on Saturday even-

ing. "Bless the Lord, O my soul, and all that is within me bless his holy name."

The mission house is delightfully situated among the trees, about two miles from the town. A large piece of ground is attached to it, containing a number of fruit trees. The house is large and commodious, well constructed for two families; so that at present brother Colman and I have only one room each. We, however, are comfortably situated, as we live with brother Judson. We prefer one room at Rangoon, to six at Boston. We feel that we are *highly* blessed. Shortly after our arrival, brother Judson went with brother Colman and myself to introduce us to the Viceroy. We found him in his garden-house, surrounded with his officers of government. We took off our shoes before we came into his presence, (which is the same thing here as taking off the hat in America,) and then seated ourselves on a mat opposite him. He observed that we were not accustomed to the Burman mode of sitting, and said to brother Judson, "Let them sit comfortably." We had brought with us from Calcutta, a small chest of carpenter's tools for the use of the Mission. The Viceroy heard of it, and expressed a desire for it. As there never was one like it seen here before, it was a great curiosity. We carried it with us as a present, knowing that he must have it. Accordingly it was placed before him, and he arose himself, (a thing very uncommon on such occasions,) and opened it. He appeared much gratified with it, and called one of his artificers to examine it also. He inquired if we meant to remain here, and had brought our women? Mr. Judson observed that we had; and that "we wished to take shelter beneath his glory." To which he answered, "Stay! Stay!" and desired that Mrs. Judson might come with our women. Business being entirely suspended while we remained, he appeared to desire our departure. We, therefore, again paid him our respects, and retired, much gratified by the favour shewn us; and which we hope, through the over-ruling hand of our heavenly Father, will be continued.

The excessive heat of Bengal, combined with my exertions, private and public, considerably enervated my system. My extreme sea-sickness reduced me still lower. But after my arrival at Rangoon, I forgot my weakness, and exerted myself too much in attending to our affairs, the difficulty of which can only be known by experience. And the Saturday evening following the evening of our arrival, after engaging in family worship, I was attacked with a slight return of raising blood. It was very unexpected and alarming at

first; but in a few days, I ceased to raise any more, and have now gained considerable strength on my lungs. Through Divine mercy, I trust that I am getting better. Do you inquire, my dear parents, how I felt when thus afflicted? I did not feel as when in America. I thought that I had now certainly arrived at Burmah, and I felt less anxious than formerly about my sickness. I remembered that God had already gratified *one* of the most ardent desires of my soul; and, at least, I should have the great privilege of being buried in a heathen land—a privilege which I once feared I should never enjoy, and of which I am utterly unworthy. But my soul pitied the poor Burmans, and I longed, if it could consist with the will of God, to live a little while, that I might point them to "the Lamb of God." Blessed be his name that I have an encouraging prospect of returning health. I have a Burman teacher; I engaged him the 5th instant, and attempted to study; but was obliged to relinquish it. Harriet, however, employs him, and has now begun to read the Burman. I hope that ere long, I shall be thus highly favoured.

Your affectionate son,

E. W. WHEELOCK.

(To be continued in our next.)

TO CORRESPONDENTS.

Our brethren connected with the Hants and Wilts Assistant Society, will perceive that although the amount of their subscriptions and collections for 1818 has been duly forwarded to the Treasurer of the Parent Society, (see Baptist Magazine for December last,) yet the particulars are not inserted in the supplement to P. A. No. XXXIII. just published. The list will appear of course in the Annual Report to be published in October next; but this delay would not have occurred, had not some of the churches deferred making their collection considerably beyond the close of September. We beg to call the particular attention of our kind friends in that district to this circumstance, and earnestly to request that they will adopt such arrangements in future as shall prevent a similar inconvenience. At the same time, we would remark to them and to the friends of the Mission in general, that from the low state of the funds, and the immediate and heavy demands upon them, their strenuous exertions are necessary.

ERRATUM.

Page 334, col. 2. l. 42, for "solicism" read "solecism."